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# HISTORY

—OF—

# St. Patrick's Parish

CLEVELAND, OHIO

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MEMORIAL OF  
The Golden Jubilee  
November 18th, 1903

PRINTED BY THE  
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## INTRODUCTORY.

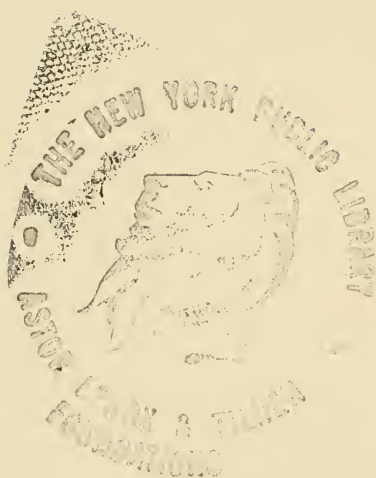
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In giving to the public the History of St. Patrick's Parish, it is proper to explain that, while the present pastor projected the work, for various reasons it was deemed advisable to entrust its composition to others. His share in the volume consists in collecting the engravings, putting together the several sketches, and preparing the book for publication. The chronicle of the parish and of the temperance societies, which comprises the greater portion of the narrative, was written by William A. Manning, who for many years was a member of St. Patrick's congregation, and from the year 1880 to the year 1900, excepting a brief interval, was a member of the Council. During his several terms as councilman he had charge of the financial accounts and prepared the annual report. Mr. Manning brought to his work an acquaintance with every pastor of the parish, a knowledge of its progress, and an enthusiastic interest in its success. The admirable narrative of the Golden Jubilee celebration was written by Miss Ann Elizabeth O'Hare, of the Catholic Universe. The sketches of several of the pastors were taken from Rev. G. F. Houck's History of the Diocese of Cleveland; other sketches of the pastors were prepared by Brother John A. Waldron.

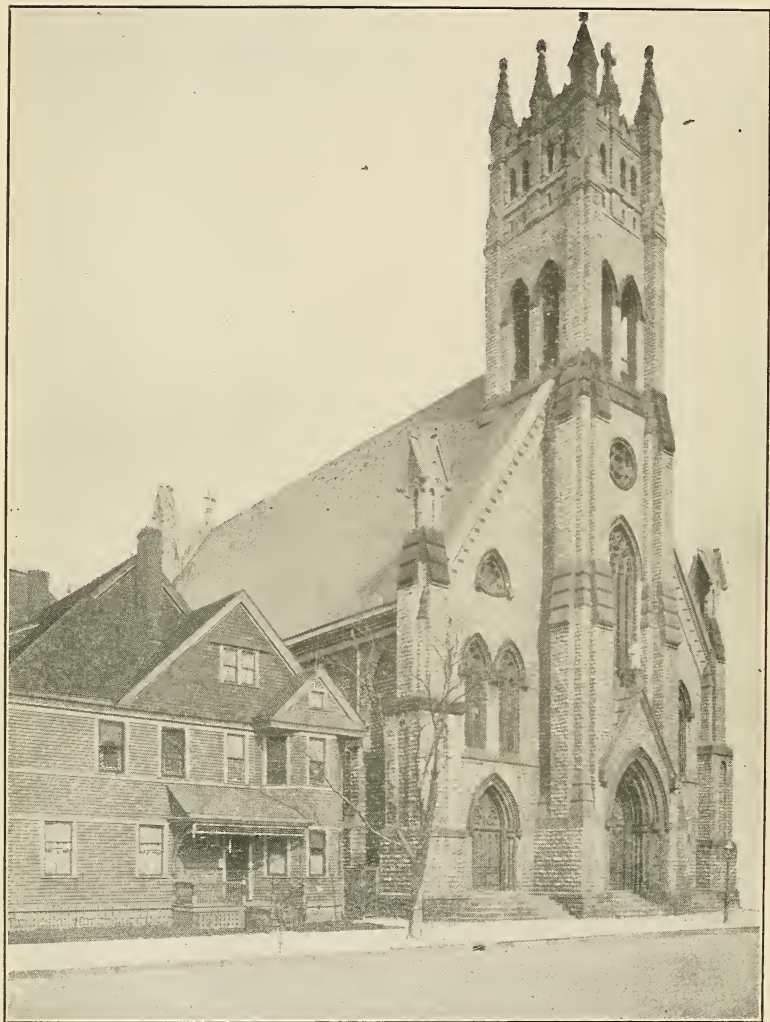
It is not asserted that the history is complete. The main features only of the life of the parish have been seized on and set down. Were the full history of the individual deeds of labor and sacrifice of priests and people attempted, not a slender volume like this would have sufficed; many large volumes would have been necessary. These deeds, though they have passed into human oblivion, have not been lost. They are registered in the great book of the recording angel, who has stored them up for the eternal reward of brave champions of the faith. As Archbishop Ireland, in his eloquent sermon, said, "From the shades of the past awakened by memory's wand fifty years rise before us—fifty years of soul service and soul life in St. Patrick's Church." What a part the old church has had in Heaven's economy! How many have entered its portals to pray, how many have laid their burdens at the feet of the Savior, into how many bruised hearts has healing balm been poured. Sunday service, baptism, first communion, confirmation, marriage, death, these have marked its daily course. May we not hope that these, too, have marked God's victory, and have been the means of salvation to the multitude for whom St. Patrick's has been the House of God on earth?

FRANCIS MORAN,  
Pastor of St. Patrick's.

December 19, 1903.







ST. PATRICK'S CHURCH  
and Pastoral Residence





REV. FRANCIS MORAN  
Present Pastor of St. Patrick's



## History of St. Patrick's Parish.

By WILLIAM A. MANNING.



IN VIEW of the approaching celebration of the Golden Jubilee of St. Patrick's parish, the writer has been invited to prepare a sketch, or "history" if you will, of the most striking events that have occurred during the long period of fifty years making the origin and development of this great congregation.

The task has not been assumed without some diffidence and misgivings. It is a difficult thing to delve into the dim and misty records of the past and unearth suitable material for a work of this character, so that it may be complete in its comprehensiveness without wounding the susceptibilities of the sensitive, by either saying too much, or even worse by saying too little.

The writer simply proposes as one of the "old St. Patrick's boys" to tell a "plain, unvarnished tale," recounting all the recollections that he can recall and gathering all the facts and records bearing upon the history of the congregation that the stinted opportunities of a busy life may enable him to obtain.

None but those who attempt it can realize how difficult a matter it is to obtain material for such an enterprise, in the scarcity of authentic records, nor how varying even in essential points, are the versions that are related by supposed eye-witnesses.

Happily, the writer's recollection can revert with some vividness to many of these earlier events, and his testimony regarding them, whilst not infallible, may be relied upon as fairly accurate. He has, furthermore, so far as opportunity permitted, sought to verify his own recollections and experiences, by comparison with those of some older members of the parish and has

left nothing reasonable undone to secure a correct, accurate and unbiased review of the many stirring events that have occurred.

Some years ago (1890-1891), during the pastorate of Rev. Father O'Brien, he prepared a sketch of a similar nature, to which he gave considerable care and research. This sketch was printed in the "Observer," a little paper published in connection with the annual parochial fairs. The effort was most kindly received and its author complimented for its completeness and accuracy. It is proposed to make this little sketch a groundwork for the present enterprise, elaborating upon it or condensing, to suit more recent conditions.

Into a retrospect of the events of fifty years—a period of time covering nearly the whole of Shakespeare's span of life, from the "mewling infant" to the "lean and slippered pantaloon"—what a myriad and complex variety of the shades and lights of human life may be compressed! The reflection suggests a long catalogue of joys and sorrows; of hopes and disappointments; of ambitions achieved and ambitions thwarted; of friendships made and cherished; of friendships lost and mourned; of joyous births; of merry weddings and of dismal deaths.

In the great drama of life, with its ever varying and shifting scenes, the community known as St. Patrick's congregation has played its part; has encountered its own vicissitudes and at times enjoyed its own triumphs and successes. Its record is embellished with many instances of heroic devotion to duty on the part of both priests and people and the attainment of noble purposes in the face of every manner of discouragement and difficulty.

It is indeed a most gratifying consideration to realize that after all these years of sacrifice and effort, St. Patrick's congregation has at last reached a point where but little more is required to make its equipment absolutely complete. A splendid church edifice, lighted, ventilated and heated in the most approved manner; artistic and beautiful interior decorations and an imposing

and sightly exterior and with every necessary accessory and adornment. The grand organ, with its rich cadences of melody uplifting the soul to the highest flights of devotion; the sweet sounding chime of bells, vibrating in their liquid tones the fervent hymn of praise to the Almighty or chanting the sad requiem of a departed soul; the magnificent and stately school building with its great throng of cleanly dressed and happy faced children, and taught by a corps of devoted teachers whose proficiency has established its reputation as an institution of learning upon the very highest plane; pastors and teachers commodiously and comfortably housed in buildings constructed in accordance with modern requirements; a new club house in course of construction, where parish entertainments may be held and where the young people may be brought together in edifying social companionship and in the acquisition of an improved mental, moral and physical development; the whole of the great school building soon to be devoted exclusively to an increase of the number of class rooms so that the comfort of the pupils may be enhanced and the efficiency of the schools promoted; with all these accumulating advantages, which are the outcome of many years of heroic, patient and persevering effort and unstinted sacrifice, it is not surprising to observe that the descendants of the honest and sturdy generation, now passing away, whose sterling faith and thrifty foresight made these things possible, are working their way with invincible force into the highest and most honorable positions in the social and business world.

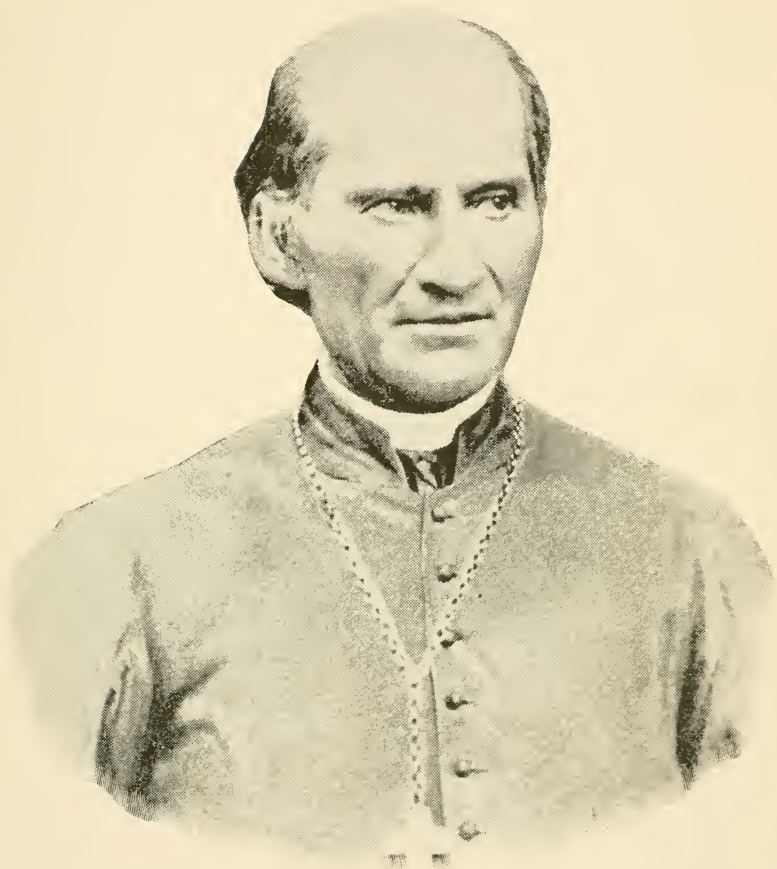
The beneficiaries of this rich legacy of advantage should learn to appreciate the many hardships and difficulties, out of which their present happy surroundings have been evolved, by distinctly marking the wide contrast of conditions under which their forefathers labored.

In those earlier days, much of that grace and refinement now regarded as commonplace was wanting, and its place was sup-

plied by a bluff, honest straightforwardness and sincerity of manner that was not as a rule devoid of consideration or politeness. There seemed to be a closer bond between neighbors, a more widely diffused concern in each other's affairs and a more general disposition to be of service to each other in times of affliction or distress. There were no hired nurses except in the few small hospitals that existed, and the custom of sitting up all night with a sick neighbor was common. There was usually some prudent and experienced woman in the neighborhood whose advice was sought after, and only when the skill and knowledge of such a person had become exhausted the doctor would be sent for and the case considered an extreme one. There was a general disposition to assist each other in financial difficulties, and those who had money loaned it freely without note or bond to any neighbor who had the least semblance of a good reputation. The offer to pay interest for such an accommodation would in many cases be resented as an offence. The confidences extended in this manner would as a rule be amply and fully honored and the favored party would seek for some opportunity of reciprocating the kindness by the performance of some equivalent favor.

The people as a rule were poor and struggling and their economies were strained to the greatest limit. Industrious and thrifty mechanics and laborers invested their frugal savings in the purchase of their humble homes, which were cleanly and tidily furnished with the bare necessities of living. Pianos or lace curtains were scarcely known, and as to carpets, Brussels or Moquet were not to be thought of; a neat rag carpet, made out of materials gathered in the household was usually the proper thing. Hickory cord-wood, sawed and split by members of the family, was the customary fuel used for both heating and cooking. The sawing and splitting of cord-wood was the occupation of the younger members of the family after school hours, and to this





RT. REV. AMADEUS RAPPE, D. D.,  
First Bishop of Cleveland  
1847-1870









St. Mary's Church on "Flats" Cleveland, Ohio.

Dedicated

June 7.

1840

was added the procuring of shavings and kindlings at the numerous coopershops, where these things were to be had for the asking. Sperm and tallow candles were the customary means of household illumination and it was quite common for the housewife to purchase a quantity of tallow, which she rendered and moulded into candles. A great advance in refinement was achieved later when kerosene lamps came into use. Many people made their own soap by leaching into lye the wood ashes accumulated from their stoves and boiling it into an acceptable cleansing compound. It was quite common for people to keep their own cows, chickens and hogs and the care of these domestic animals added to the innumerable round of their duties. In autumn, due attention was paid to the procurement of an abundant supply of winter provisions. Those who had sufficient ground for the purpose, planted and cultivated their own potatoes, cabbage and other vegetables, the work of cultivation being done either early in the mornings or in the evenings, after the return from daily avocations. Others purchased their supplies of substantial vegetables and perhaps a quarter or two of beef or the whole or half of a dressed hog, which was stored for the winter in the cellars, or in some instances the vegetables were buried in large pits in the back yard. Many people did their own butchering, assisted in some instances by their skillful neighbors. The people as a rule lived well and there was usually an abundance of good, substantial food, and it was well relished, homely and plain though it might appear to modern observation and taste.

The mother made all her own clothing and most of that required by other members of the family, stitching it all with the needle, until later when sewing machines came into use. Quilts, sheets, pillow-cases, handkerchiefs and other household necessities of a similar nature were also provided in the same slow and patient manner. Men's clothing was sometimes purchased ready-made, but quite frequently the cloth was

bought and given to a tailor to cut and afterwards made up by the members of the family. Woolen stockings were knitted and all the clothing repairs were made by the household. A neatly turned patch in the garments was regarded more as a triumph of domestic skill than a reproach to the wearer. There were interminable duties in the household which monopolized pretty completely the time of the mother. Before and after school hours, the children also had their set program of "chores" to fulfill. None but the very wealthy kept domestic servants and it was not unusual for fairly prosperous business men to do their own marketing or bring home the family supplies from the stores. There were no "vacations" or "outings," and people worked from one year's end to the other without thinking of such a thing.

People had but little time for attending theatres or other places of amusement and railroad excursions were reduced to a strict minimum. Attendance at the St. Patrick's day parade, or at the evening banquet following it, or possibly an evening or two spent at the annual orphan's fair, were about the only relaxations in which the Catholic people indulged. Sometimes there would be a picnic to Hickey's Grove, at Olmsted, or some other near-by resort, for the benefit of the orphans. Such occasions were red letter days, long to be remembered, and comprised practically the extent of railroad excursions to which ordinary mortals aspired.

Literature was not so generally diffused. In fact, owing to the multiplicity of their duties, people found but little time for such a diversion. The circulation of the daily papers, the Herald and Plain Dealer, was quite contracted and the regular subscribers were but few. Twenty-five cents per week (with no Sunday edition) was the subscription rate paid for a small folio newspaper, whose columns consisted principally of advertising. The weekly religious newspapers were scant in number, the Boston Pilot and the New York Freeman's Journal being the favorites.

These papers were obtainable at Henry Kramer's Catholic bookstore, at the foot of Superior street. In order to get these papers or Catholic book supplies, it was necessary to walk the entire distance to the location named. There was no free postal delivery and in order to obtain mail one had to apply either at the main postoffice on Water street, or at the "Ohio City" office, on Franklin avenue, near the Circle.

The luxury of rapid transit and comfortably lighted and heated electric street cars was entirely unknown. Workingmen trudged to and from their shops on foot, both morning and evening. Women and children doubled the long distance to the center of trade on Superior street upon their unfrequent shopping excursions, entirely on foot, crossing the wide valley and scaling the steep hills, without a murmur. It was usually necessary for them to carry the packages containing their purchases, as there was no free delivery. The delivery of the larger packages had to be paid for.

But few streets, even the important thoroughfares, were paved and many were without sidewalks. The crossings were but indifferently laid, if they were laid at all. A few flickering gas lights or murkey oil lamps, confined to the more congested districts, comprehended the extent of street illumination. These were not lighted on nights when the calendar indicated that there would be moonlight. In very cloudy or stormy weather, when this moonlight schedule was in force, the streets were sometimes as dark as Cerberus.

The standard of wages was extremely low. A dollar a day was considered good pay for a laborer, whilst mechanics or other skilled workmen would be satisfied with a compensation of a dollar and a half or two dollars per day. There was great instability in the matter of currency, which the present national banking system has obviated. The bill received as pay on Saturday night would in some instances be subject on Monday morning to a dis-

count of ten, fifteen or twenty-five per cent and not unfrequently it would be entirely worthless. Laborers were often paid with "due bills" or "store orders," and would be obliged to accept in return for these the inferior goods that were offered them. Whilst the cost of the essential articles of subsistence was somewhat lower than at present, other requisites such as clothing, furniture, etc., were much more expensive, and the utmost degree of frugality was necessary.

A great deal of sickness was encountered. Several epidemics of the cholera prevailed and wrought much devastation. The swampy marshes of the Cuyahoga valley and what is known as the "old river bed" abounded with decaying vegetation and reeked with pestilential miasma, causing hundreds of deep-seated and often fatal cases of fever and ague.

It was under such untoward conditions as these and others equally discouraging, that the early pioneers of St. Patrick's inaugurated the work of establishing the great congregation whose jubilee we are now celebrating. In old St. Mary's Church, on the Flats, which was then the center of Catholicity, these devoted people gathered every Sunday and holyday to assist at the celebration of the Great Sacrifice, many coming on foot from far distances. Farmers or others having vehicles rode from Euclid and Collinwood on the east and Dover and Rockport on the west, and even from more distant points, in all kinds of weather and upon all kinds of bad roads.

The dedication of St. John's Cathedral, on November 8th, 1852, withdrew from the old church of St. Mary's those parishioners living east of the river and suggested the idea of forming a new congregation for the convenience of those living on the West Side, or "Ohio City," as it was then known. Accordingly, with the consent of Rt. Rev. Bishop Rappe, two lots were purchased on Whitman street, from Horace Foote, on July 2d, 1853, the consideration being \$650.00. Very Rev. James Conlan, V. G.,



who was then in his 52d year, and who had already done valiant missionary work in various parts of the state, was duly assigned as pastor of the new parish and steps were immediately taken for the erection of a new church and school house upon the recently acquired property.

The work of construction was rapidly pushed and the new church was opened for Divine service on the Sunday within the octave of the Epiphany in January, 1854, although the interior was then in an unfinished state. In October, 1853, a two-story brick school house, which had been erected at the intersection of Fulton street (now Rhodes avenue) with the "Circle," upon the site now occupied by the Disciples' Church, was opened as a school for the girls, under the direction of Mothers St. Mary and St. Alphonsus.

During a temporary absence of Father Conlan, from November, 1854, to September, 1855, when he administered the diocese of Burlington, Vt., while Bishop De Goestriand was in Europe, the congregation was placed under the charge of Rev. Michael Kennedy, who continued the work of constructing the church. The roof of the church was raised and the walls strengthened by the placing of buttresses and a new floor was put in.

Father James Conlan, resuming charge of the congregation, was joined in his labors by his cousin, Rev. James Vincent Conlan, who was appointed as his assistant in December, 1855. Both these devoted priests labored earnestly and zealously together for over twenty years in the direction of the spiritual affairs of the parish.

In appearance, Father James Conlan was somewhat tall of stature and rather spare of build. He was of a scholarly and dignified demeanor; kind and gentle in his manner and easy of approach, although very determined and positive when his convictions so required. He usually carried a thin blackthorn cane and was a very graceful walker. He took great pleasure in visiting

the scattered members of his flock, with whom he counseled upon their temporal as well as their spiritual affairs. He was well-known and respected by all his people and was familiar with all their wants and circumstances. He was an earnest preacher, although not eloquent. His sermons were as a rule practical and pointed and bore the polish of his early Irish education.

Father Vincent Conlan, better known as "Young Father Conlan," even in after years when his hair was silvered with age, was of a stouter and more robust build than his venerable relative. He was of a bright, cheerful disposition, and was possessed of an inimitable fund of sparkling wit and ready repartee. At times he was somewhat brusque and abrupt in his manner and whenever disturbed could make the intruder feel uncomfortable by means of a sharp and pungent rejoinder. For all that, Father Vincent had a very kind heart, and this brusque demeanor would instantly change to compassion and pity when the open door to his feelings was reached. He was an eloquent and impassioned orator and ranked as one of the finest preachers in the diocese. His language was well chosen and his delivery was both earnest and pleasing.

Not unfrequently in his sermons his earnestness would become so intense that his feelings were quite overcome, and it was not an unusual occasion to see both preacher and congregation weeping together in contemplation of some sublime thought that he had uttered. He was personally acquainted with nearly every member of the congregation and made himself perfectly familiar with all their affairs, and his wise counsel in all manner of difficulty was universally sought after. He was the particular favorite of the young people and he loved to be with the children and share in their sports and pastimes. It was his custom to preserve order during the Children's Mass, which his cousin usually celebrated. He would see to the seating of the children and the marshaling of the societies to the communion rail. He would meet and greet the people as they entered the church and would in-



stantly rebuke any attempt at disorder that might develop during the services. His heart was entirely wrapped up in the people of St. Patrick's and it was the saddest moment of his life when, in after years, he was assigned to the care of another distant parish.

The church on Whitman street was finally completed at a cost of about ten thousand dollars and was duly consecrated under the patronage of St. Patrick, on November 27th, 1857, by Rt. Rev. Bishop Young, of Erie, Pa. The building was located in about the center of the site at present occupied by the school building. It set back about ten or fifteen feet from the sidewalk and extended nearly to the alley in the rear. It was a plain, unpretending looking edifice of gothic architecture, without a tower or spire and would seat about five or six hundred people. Two rows of pillars sustained the rather acutely sloping roof and the walls were supported by several projecting buttresses. The interior decoration of the church when completed was strikingly neat and artistic for those times. The altars were located at the south end of the building and the rounded space behind tapered to an apex, high above the main altar. The south wall, over each of the three altars, was embellished with appropriate fresco paintings of heroic size and of surpassingly excellent merit. The main altar was faced with marble slabs, the panels being of a light or yellowish tinge, with dark overlapping borders and rounded pillars of a dark color. The pews and side altars were of black walnut and the carved tabernacle, above the main altar, was also of the same material. Upon the wall, over the main altar, was painted a singularly beautiful impersonation of Our Blessed Lady, rising through the clouds, with her arms chastely folded across her bosom and her eyes devoutly raised in a charmingly pure and sweet expression. At the base of this picture, on either side of the altar, were life-size representations of Saints Peter and Paul, St. Patrick and St. Bridget—the two latter being nearest the altar. Behind the altar of the Blessed Virgin, on a

gothic panel reaching to the apex of the ceiling, was an exquisite painting of the Assumption, and upon the corresponding panel over St. Joseph's altar was a beautiful picture of the Nativity.

The early Mass on Sunday mornings was celebrated at 6 o'clock; the Children's Mass at 8, and High Mass at half past 10. The two priests alternated in celebrating the early and late Masses, Father James generally celebrating the Children's Mass. Vespers in the afternoon was sung by the children, sitting in the body of the church, who alternated the verses with the regular choir located in the gallery. Vespers was usually succeeded by Benediction of the Blessed Sacrament.

The pipe organ of a moderate size was a fairly good one in its earlier days, but later on, before the old church was abandoned, it manifested the decaying ravages of time. For many years the organ was played by Miss Kate Conlan, a sister of Father Vincent, who together with her subsequent husband, Mr. Edward Dempsey, directed the work of the choir with very successful effect.

It appears, although there is no available verified record, that the first Mass was celebrated in this church on Christmas day, in the year 1853, the church being then in an uncompleted state. Very shortly after that date, probably in the early part of the year 1854, a school for boys was opened in the church, the northern part of the building being detached for that purpose by means of folding doors. In the meantime, the girls' school, near the "Circle," which had been opened in October, 1853, was continued. The accommodations of the church, however, soon became inadequate for the purposes of a boys' school, and a long, one-story brick building, running parallel with the alley and facing Whitman street was erected. The girls were taught by two Ursuline Sisters, and for a time the instruction of the boys was conducted by a layman until the coming of the Brothers of Mary in August, 1856.

The congregation grew in numbers with great rapidity and soon the school accommodations were overtaxed and more room was needed. During the summer of 1863 a new two-story building was erected about thirty feet west of the church, on Whitman street. In September, 1863, this new and commodious structure was opened, the girls occupying the lower and the boys the upper floor. The demand for increased school accommodation still continued until the year 1865, when another two-story brick building, similar in size and plan to the one just described, was erected east of the church on the site of the little one-story building, so that the church was then flanked on either side by the school buildings.

In the year 1873 the property now occupied by the Brothers' residence was purchased and a suitable building erected, which with subsequent enlargements and improvements has developed into the present comfortable structure. Until the coming of Father O'Callaghan, the priests were domiciled in a rented house; originally on Rhodes avenue near the "Circle," latterly and for a long time on the same street near its intersection with Bridge street, and finally on Carroll street, near St. Mary's Church.

For a number of years St. Patrick's continued to be the only Catholic congregation on the West Side, which condition was changed by the organization of the following named parishes: St. Augustine's, 1860; St. Mary's of the Assumption, 1865; St. Malachi's, 1869; Annunciation, 1871; St. Stephen's, 1873; St. Procop's, 1874; St. Colman's, 1880; St. Michael's, 1883; St. John Cantius, 1899; St. Rose of Lima, 1900, and in this jubilee year the Church of the Blessed Sacrament. All these congregations, not to speak of the suburban parishes of Rockport, Avon and Brighton, owe a tribute of allegiance to St. Patrick's as their cherishing mother.

Notwithstanding the repeated divisions of the parish, its membership continued to increase with wonderful rapidity and

the old church on Whitman street, which in its earlier days was regarded as a most elegant and commodious edifice, was becoming inadequate to the growing requirements of the congregation. The comforts and wants of the children were amply provided for by the construction of the two new school buildings, so the thoughts of the members of the congregation were turned to the expediency of erecting a larger and more stately church edifice, commensurate with the increased numbers and improved means of the people.

Accordingly, in July, 1870, the property on Bridge street, upon which the present church stands, was purchased and the work of construction was soon begun. The foundation was commenced in the early fall of 1870, and in August, 1871, the corner stone was laid by Archbishop Purcell, of Cincinnati, the sermon on the occasion being preached by Rev. Richard Gilmour, of Dayton, Ohio, who afterward became Bishop of the diocese of Cleveland.

The construction of this splendid and substantial building at a very large expense was begun with a great measure of enthusiasm, when the times were good and the prospects entirely hopeful, but as the work progressed a season of financial stringency developed, which extended throughout the whole country and materially affected the success of this beneficent enterprise. It had been the pastor's purpose to push the work of construction as rapidly only as the people's contributions permitted and to avoid going into any great debt; but with the walls only partially raised it was necessary to complete and cover them so that the work already done might be protected, and this caused the incurring of a large amount of debt at a high rate of interest, which for a long time burdened and depressed the spirits of the people.

Borne down by the load of heavy cares and responsibilities which this unfortunate condition entailed and by the weight of

his advanced years, the venerable pastor, Father James Conlan, although bravely aided by his valiant assistant, Father Vincent, soon after sank into an enfeebled state of health, and in August, 1873, Rev. John Sheridan was appointed an additional assistant. The contributions of the people, although generous for their stinted circumstances, were barely sufficient to meet the running expenses and the large amount of interest that annually accrued. This gloomy condition of affairs was further complicated by the continued illness of the pastor, who was for a long time a helpless invalid at St. Vincent's Hospital, where he finally yielded his brave soul to God on March 5th, 1875. His death was the occasion of a sorrow, deep and earnest, which was not confined to the members of his congregation alone, but extended universally throughout the city and diocese and his funeral was one of the most imposing and impressive events ever witnessed in Cleveland.

Father James Vincent Conlan then succeeded to the pastorate of the congregation, and with the assistance of good old Father Sheridan bravely continued the work of completing the church and raising money to meet the burdensome debt and the no less burdensome interest that accompanied it. Father Vincent's endowments were however more directly of the priestly order, and he excelled more as an orator and a confessor than as a financier, and his efforts in the latter capacity not being considered equal to the great emergency that confronted him, the Rt. Rev. Bishop thought proper to replace him in his office of pastor.

On May 1st, 1877, Rev. Eugene M. O'Callaghan was appointed as pastor of St. Patrick's, replacing Father Vincent Conlan. In addition to his sterling qualities as a priest, Father O'Callaghan was gifted with a rare degree of business tact and executive ability, the application of which proved of most signal advantage to the congregation in its peculiarly straightened condi-



tion. He at once set himself to work in the most energetic manner in compiling, arranging and classifying the scattered debts. He inaugurated an admirably clear and comprehensive method of keeping the parish accounts and proceeded to refund the debt of the congregation at lower rates of interest wherever it was possible. On January 1st, 1878, he printed and distributed to the congregation an elaborate and detailed statement of its financial affairs, showed the maximum debt to be \$35,941.48, which during the year had been, mainly through his skilful management, reduced to the more modest sum of \$29,918.91. The new church edifice having been roofed and floored, temporary windows, altars and pews were put in, and the church was first occupied during the summer months of the year 1877. One of Father O'Callaghan's first enterprises was the purchase of the property now used as the site of the pastoral residence, upon which there was a fair-sized house, which with alterations made some kind of an abode for the priests. Father O'Callaghan was assisted by Rev. Fathers Sheridan and Vincent Conlan, until August, 1877, when Father Conlan was assigned to the charge of St. Ann's congregation at Fremont, Ohio. The energies of the priests were now almost exclusively concentrated in an effort to reduce the heavy debt that still hung over the congregation, and but little in the way of improvement was undertaken. During the three years' administration of Father O'Callaghan, the great debt was quite considerably reduced, owing mainly to the pastor's extraordinary efforts. It was deemed advisable to organize a new parish to the west of St. Patrick's. This was placed under the patronage of St. Colman, and was assigned to Father O'Callaghan, who willingly assumed the arduous task. He was succeeded in the charge of St. Patrick's by Rev. Timothy M. Mahoney, August 1st, 1880.

Father O'Callaghan will be long and kindly remembered by the people of St. Patrick's as an earnest, hard-working priest,

who came to the aid of the congregation at a most trying time and brought them through a crisis that demanded the exercise of a genius peculiarly his own. His disposition was both sanguine and sensitive. He aspired to the very highest ideals, and was disappointed if those around him were deficient in aspiring to the heights to which he pointed. He was a strict disciplinarian and rigidly insisted upon the exact fulfillment of the law. He had a blunt, straightforward way of expressing himself and never minced his words. He had very little regard for what people thought, but spoke out his convictions freely and frankly. His highly strung sensitive nature might chafe under criticism, but he would never swerve from a position that he considered correct. He was an ardent student and wielded a very trenchant pen. His writings were models of correct and concise diction, pointed, clear and conclusive in their argument.

When Father Mahoney took charge of the congregation on August 1st, 1880, he found the church in an unfinished condition and a considerable amount of debt still hanging over it. The bare walls were rough and uncouth, and a wilderness of great beams stretched out overhead from the pillars. The interstices designed for windows were boarded up except where room was made for the unsightly sash windows. The pews and flooring were of common pine and one of the black walnut altars from the old church was used. Planed scantlings stretching across the sanctuary, and covered with a clean white fabric, served for a communion rail.

The new pastor called upon to face these conditions was happily endowed with a most remarkable gift of patience and a degree of perseverance that no obstacle could thwart or turn aside. His kind and genial manner soon made him a universal favorite and his power of persuasion was so winning and irresistible that there was scarcely any favor he asked that could be denied him. Possessed of a big, brave heart, he was entirely

undaunted by the depressing environments that surrounded him, and he resolved not only to attempt the reduction of the heavy debt, but also to undertake the work of completing the interior finishing and furnishing of the new building, as by this time the old church, still occupied for the Children's Masses, was entirely too small to meet the accommodation of the continually increasing congregation.

By his powers of persuasion, he soon aroused the lethargic and dispirited people to some measure of action and enlisted their support in the achievement of his cherished design. A well-attended meeting of the congregation culminated in the determination to carry out the extensive plans that he suggested. Contracts were soon made for plastering and frescoing the church. An energetic building committee supervised the details of the work, which was commenced in February, 1881. During this year over \$22,000 were raised, including loans to the amount of \$4,000.

The spirit of the people thus aroused was more or less steadily maintained and the sacred edifice was soon in a condition for continued use. Finally the venerable old sanctuary on Whitman street was entirely abandoned for the larger and more comfortable building on Bridge street, which as the winter approached was duly supplied with an excellent steam-heating apparatus and other necessary conveniences. The stained glass windows, which have since been replaced, the pews, the pulpit, confessionals, altar railing, gas fixtures, stations of the cross, new altars, statues and other beautiful and expensive accessories were thereafter provided through the undaunted and untiring energy of this devoted pastor, aided by the contributions of the people which his earnestness secured.

During the administration of Father Mahoney, the congregation was called upon to mourn the death of the devoted Father James Vincent Conlan, who died at St. Vincent's Hospital



on March 15th. 1883. Although absent from the parish for a period of seven years, the memory of good Father Vincent continued enshrined in the hearts of the people of St. Patrick's, and the feeling of affection that he entertained toward the members of his former flock was well known to be deep and lasting. He was buried from St. Patrick's Church, where he had so long and so faithfully ministered, and his obsequies were marked by the most fervent manifestations of grief and bereavement on the part of the people whom he loved so well. There were present at his funeral many whom he had baptized and married and whose children even he had baptized and prepared for their first Communion.

Father Mahoney continued his heroic efforts with unabated perseverance, gradually meeting the expense of the many improvements that he had planned and consummated, not neglecting each year to make some substantial reduction of the debt which the congregation had so long labored under. Finally on January 1st, 1889, he surprised the people with the gratifying announcement that the congregation was entirely free from debt and that their beautiful new church with all its handsome adornments and substantial improvements was entirely their own.

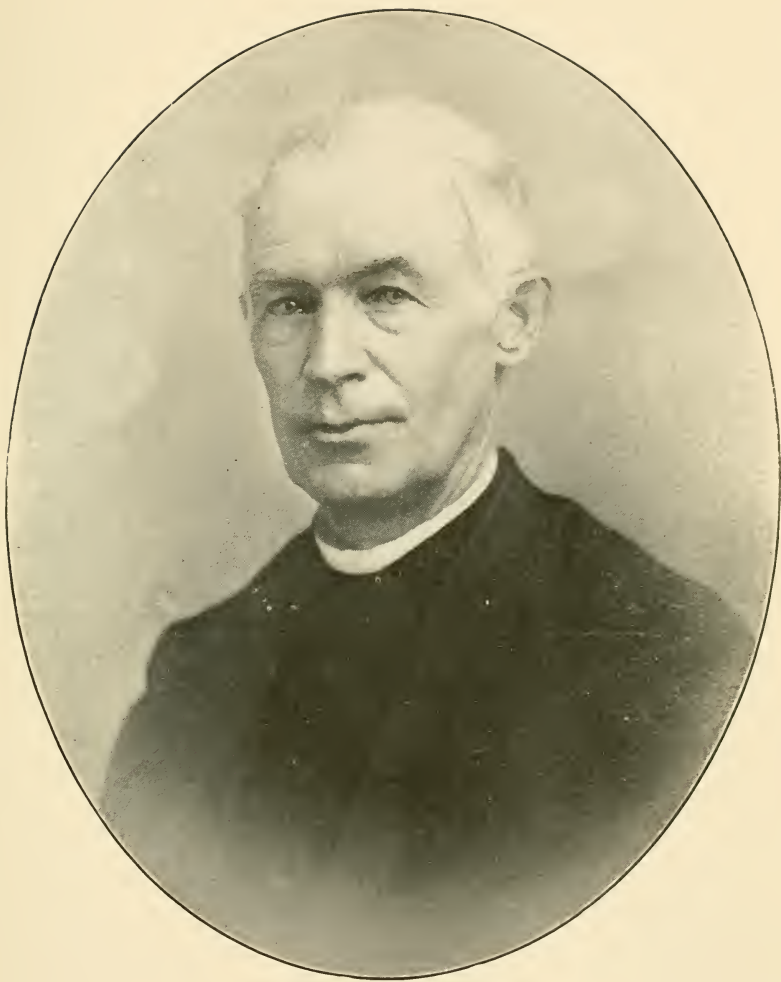
The people, encouraged by this welcome announcement, were in hearty accord with Father Mahoney's next project of constructing a new pastoral residence, in keeping with the growing prosperity and enlarged resources of the congregation. With this end in view he accordingly purchased the lot just west of and adjoining the present parochial residence, which was promptly paid for, and he was no doubt contemplating the prospect of some respite from the great strain of effort, which for many years he had undergone.

Under these circumstances, the sad and startling news came suddenly upon the people that their brave and devoted pastor, who had carried their burdens so unselfishly and so uncomplain-

ingly for nearly ten long years; who had achieved such a miracle of successful enterprise in their midst; who through rain and storm, through heat and cold, had ministered patiently to their every want, bringing sunshine and happiness to the people with whom he loved so fondly to associate—lay cold and dead in the pastoral residence, on that memorable night, Sunday, the 29th of September, 1889.

Only a few days before he had been seen on the streets and was known to be actively engaged in making preparations for the approaching annual parochial fair. He was missed from the celebration of the morning Mass and was reported as being somewhat indisposed, but this announcement created no apprehensions and the people were at first inclined to doubt the statement of his death, which subsequent inquiry convinced them was a startling reality. The church was thronged to its fullest capacity on the occasion of his funeral and very many were unable to gain admittance. A large number of the priests of the diocese took part in the exercises. Rt. Rev. Bishop Gilmour preached a touching sermon and gave the last absolution.

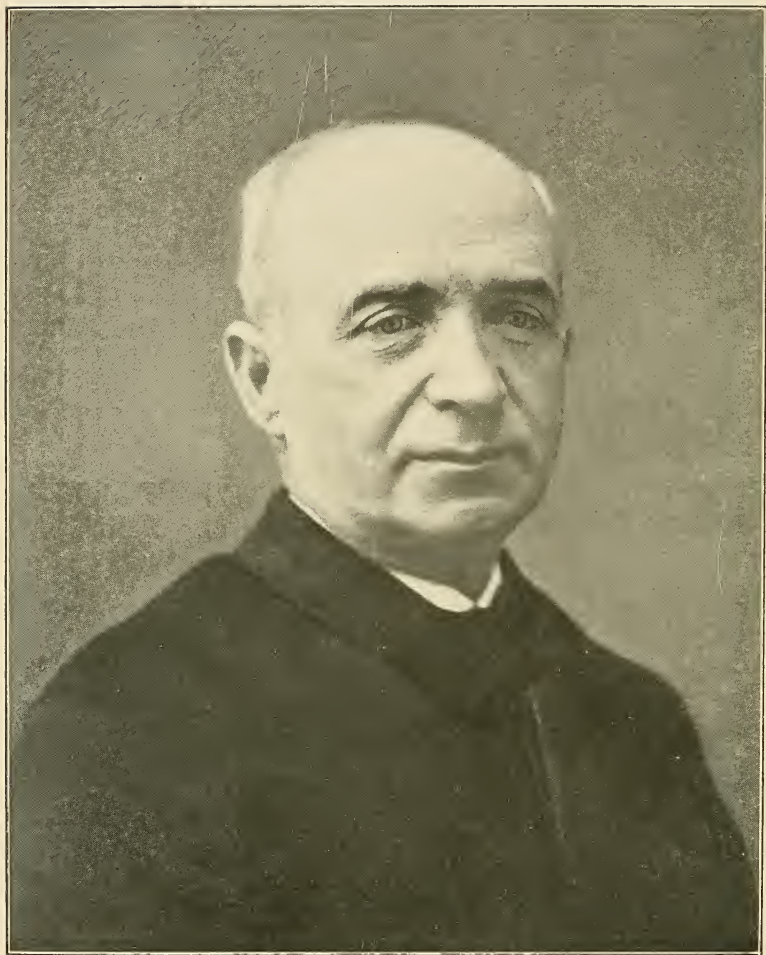
Father Mahoney, at the time of his death, had just passed his fifty-third birthday, and had been ordained over twenty-six years. His silver jubilee as a priest occurred during his pastorate of St. Patrick's, on the 29th of June, 1888, and was made the occasion of an interesting demonstration on the part of the members of the congregation and the school children. In appearance he was a man of medium height, apparently of good, strong build, and of portly presence. He was remarkably quick and active in his movements and very neat and tidy in his personal habits. His whole career as a priest had been characterized by hard work, from which he never shirked. He cleared off large church debts at Niles and Akron previous to his coming to St. Patrick's, and in these places his memory is held in the fondest reverence. He was of a most kindly, genial disposition, but



VERY REV. JAMES CONLAN, V. G.  
First Pastor of St. Patrick's  
1853-1875







REV. J. VINCENT CONLAN  
1855-1877



never forgot his dignity as a priest. Ever loyal and obedient to authority, he discharged the great duties that fell to him with a zeal that never tired and a fidelity that never faltered.

Upon the death of Father Mahoney, the care of the congregation fell upon the devoted Father Sheridan, his only assistant, who for seventeen years had done faithful and effective work under the administrations of four different pastors. He continued the routine work of the parish, the debt of the congregation having been entirely cleared. The annual parochial and orphan's fairs were successfully conducted under his administration, which was understood to be only temporary. Rev. Joseph J. Clarke was appointed as assistant October 13th, 1889, and remained in that capacity until April 30th, 1890.

On Sunday, December 8th, 1889, the feast of the Immaculate Conception, Rev. Patrick O'Brien, formerly pastor of the Immaculate Conception Parish, Toledo, was duly appointed pastor of St. Patrick's, and on that date he entered upon the discharge of his arduous duties. His eloquent and touching address upon that occasion made a deep impression upon the people, and he at once became a great favorite. His reputation as an eloquent pulpit orator, his remarkable success as a prudent business manager and his sincere and devoted zeal as a priest had already preceded him, and the people extended him a perfect ovation of welcome. The church was thronged on every occasion upon which it was known that he would officiate, and the old-time enthusiasm of the people was aroused to a higher pitch than ever. Father Sheridan continued in the management of temporal affairs until January 1st, 1890, when Father O'Brien assumed their direct supervision.

The new pastor gave generous encouragement to the several parochial societies, enrolling his name as a member of each and holding special Sunday evening services at which he would in turn explain the merits of the different organizations, and urge

the members of the congregation to affiliate themselves therewith.

He threw himself with particular energy into the work of strengthening the cause of temperance and his eloquent voice soon rang throughout every portion of the city in advocacy of the practice of total abstinence. He interested himself with the greatest zeal in the promotion of the organized charities of the parish and the St. Vincent de Paul Society. He also gave a fresh impulse to the young men's societies, which inspired them with new life and energy. He aroused the zeal and directed the intelligent effort of the women of the parish by the encouragement extended to the Ladies' Aid Society, an organization which during its career accomplished a great deal of practical good in the congregation by assisting the needy poor and contributing to the success of parish entertainments. In a word, he organized the whole congregation into a solid phalanx of devoted and earnest workers, and inspired a general enthusiasm for parochial work.

His zeal for the proper education of the children and his solicitude for their comfort, induced him to suggest extended improvements in the condition of the schools. The energies and efforts of the pastor and people for the past few years had been so intensely concentrated upon the work of finishing the new church and removing the great incubus of debt, that the condition of the schools was in a manner overlooked. To relieve the crowded state of the class rooms, a great deal of patching and flimsy enlargement had been resorted to, and the buildings were becoming more or less dilapidated and unsanitary.

The new pastor's earliest solicitude was directed to an immediate betterment of these conditions and this became the all-absorbing subject with him, in his frequent and earnest consultations with his councilmen. The matter of erecting a new parochial residence, which was then the prevailing topic, was consid-



erately and generously waived by him, and he declared that he could not enjoy any degree of comfort in a new pastoral residence whilst the children of the congregation were so poorly provided for. He therefore very emphatically insisted that the improvement of the schools was a matter of paramount importance and should be undertaken without delay. It was not then proposed to construct an entirely new building, but simply to make extensive enlargements and alterations in the old structures, so that the comfort and convenience of the children might be secured for some time to come.

The question of improved school accommodation became a subject of continued interest and discussion. In connection with it, the expediency of erecting a suitable hall for the holding of parish entertainments and the providing of suitable meeting places for the many societies of the congregation was considered. Some of the societies had been crowded out of the school rooms in which they held their meetings and were obliged to rent halls at a remote distance from the church and were becoming practically indifferent to the affairs of the parish. Parochial and orphan fairs were held annually at inconvenient distances from the center of the congregation and exorbitant prices were charged for rent, the congregation being subjected to every whimsical regulation that managers might see fit to impose. It was then proposed to tear down the old church building and erect upon its site a fair-sized building for hall purposes and a number of class rooms to relieve the congestion of the old school buildings.

A meeting of the members of the congregation was held Sunday, March 9th, 1890, which was largely attended. The result of this gathering was a unanimous and enthusiastic determination to undertake the construction of a splendid new hall and school building, supplied with all modern conveniences and accessories. The proposition to repair and enlarge the old

buildings was emphatically rejected as inexpedient and unwise. Accordingly, the venerable church building and the two school houses adjacent to it were torn down and the erection of the new building commenced. An energetic building committee was appointed, and this committee, meeting jointly with the church council, approved the plans and specifications submitted by the architect, B. F. Vandavelde, on March 23rd, 1890.

On May 14th following, the children took final leave of their school buildings and a touching address, appropriate to the occasion was read by Master Thomas Nolan. On the following day final services were held in the old church, the exercises being of a peculiarly impressive character. On Sunday, May 18th, throngs of people visited the church to take their last farewell of the old sanctuary, in which many of them had been baptized and married and in which their children had received the sacraments. The veneration for the old building was so profound that many carried away as souvenirs pieces of glass, plaster, etc. The impressions of the past were so intensely revived in the hearts of some that they shed tears of sadness at the prospective destruction of the hallowed shrine.

On the following Monday, the work of demolition began upon the three buildings, and on June 5th ground was broken for the foundation of the new structure, followed on June 18th by the laying of the first stone. The work of construction progressed with provoking slowness and finally a startling complication of affairs ensued, the mason contractor having abandoned the work and left the city. Eventually an agreement was made whereby the bondsmen for the mason contractor agreed to continue the work. Thereafter the progress of construction was more rapid, but the great building required nearly a year for its completion. The school rooms were duly opened for use on Wednesday, April 8th, 1891, the children in the meantime having been taught in the church building on Bridge street, where the

primary grades were located, and also in the school buildings of St. Mary's and St. Malachi's parishes, where the more advanced classes were accommodated. The inauguration of classes in the new school was celebrated with a High Mass in the forenoon, and in the afternoon an interesting entertainment was held in the new hall, which was completely filled with happy and admiring children.

Rev. Father John Sheridan continued as assistant to Father O'Brien until February, 1890, when he was appointed chaplain to the Sisters of Charity, at St. Vincent's Orphan Asylum, and finally the only other assistant, Father Clarke, was withdrawn in May of the same year. From that time until the following August Father O'Brien was alone in the performance of his parochial duties, save such assistance as he received from the Jesuit Fathers of St. Mary's Church, who celebrated some of the Masses on Sundays and holydays and assisted in hearing confessions. Under this great strain, to which was added the care and responsibility of conducting the building enterprise upon which he had entered, he was finally prostrated with a dangerous illness, and for a time there were grave fears that he would not recover. The illness was, however, of short duration, and he soon after regained his accustomed health and spirits. In August, 1890, he received a young and valiant assistant, in the person of Rev. Thomas P. Lamb, who had just been ordained at St. Mary's Seminary, and who thereafter proved himself a valuable coadjutor to the pastor, assisting him with a wonderful zeal and energy in the consummation of all his plans.

On the evening of Monday, April 13th, the opening of the new school building was celebrated by a memorable banquet—memorable alike for its grandeur and beauty as well as the peculiarly sad circumstance that caused its abrupt termination. The ladies of the parish had been working industriously for weeks before in perfecting the arrangements and the result

was truly a marvel of intelligent management. The splendid new hall was bright and imposing in its graceful proportions. Tastefully arranged and decorated tables, laden with sumptuous supplies of enticing food, filled the entire auditorium and all of the ante-rooms on the same floor. The stage, which also contained a specially decorated guests' table, was beautified by an artistic arrangement of pictures, flowers and ferns. Pendant wreaths of evergreen, intertwined with myriads of small flags hung from the chandeliers and walls. It was a brilliant scene of light and color that delighted the eye and entranced the senses. To this veritable bower of beauty and this occasion of joyous festivity, came throngs of people from every section of the great city, and even from beyond its broad limits, to join with the good people of St. Patrick's in celebrating the accomplishment of their great enterprise. Seats at the tables were provided for nine hundred guests, and these seats were twice filled and were likely to be filled a third time, but for the melancholy and abrupt finale that ensued. An elaborate programme of music and speaking had been arranged for, but on account of the news received during the day that the condition of the Rt. Rev. Bishop Gilmour, who had been an invalid at St. Augustine, Fla., had taken an unfavorable turn, it was determined to abandon the programme and to send to the distinguished patient a telegram expressive of tender sympathy and earnest hope for his recovery. This telegram was accordingly prepared and read to the audience, and Father O'Brien expressed his regrets that the arrangements had progressed so far that it was inexpedient to interrupt them. These proceedings naturally depressed the feelings of those present, but it was not thought that the Bishop's condition was as serious as it afterward proved to be. After the first table had been quietly served and whilst seats were being taken by those in waiting, the startling news was received that the Bishop was dead. Father O'Brien in a tremulous voice made

the sad announcement from the stage and the whole assemblage instantly knelt in prayer for the happy repose of the soul of the departed prelate. The banquet was immediately ended, the people quietly left the hall, and the lights were quickly extinguished. The next day the great quantities of food that had been gathered for the festival were distributed in loads to the orphan asylum and other charitable institutions.

The first regular entertainment was given in the new hall on the evening of May 15th, 1891, when the Musical, Literary and Dramatic Club, an organization composed of the young people of the parish, successfully presented the drama of "Robert Emmet" to a large audience.

The interesting ceremony of raising an American flag over the building took place on May 29th, 1891, and was participated in by the school children and a large concourse of appreciative onlookers. The large forty-foot flag, after having been blessed by Father O'Brien, who delivered a patriotic address, was duly flung to the breezes from a tall flagstaff which surmounted the high tower of the building. The halyards were drawn by Father O'Brien, assisted by Father Lamb, and a long and joyous cheer rang from the throats of the thousand young Americans and a large number of their friends who were ranged along Whitman street, as the majestic folds of their country's emblem floated gracefully before their admiring gaze. The "Star Spangled Banner" was sung with all the enthusiasm of their happy little hearts.

The building was formally dedicated on Sunday, June 7th, 1891, and was the occasion of an imposing demonstration. Excursion trains brought large contingents from Toledo, Fremont, Bellevue, Youngstown, Niles and other surrounding towns. There were eighteen coaches in the train from Toledo. A procession was formed at the Public Square, which included all the local commanderies of Knights of St. John, Knights of Father



Matthew, Total Abstinence Societies, Young Men's Unions, and all divisions of the Ancient Order of Hibernians. Besides these local organizations, the parade was considerably augmented by contingents of similar organizations from other cities in northern Ohio. The St. Cecelia's Ladies' Society, of Toledo, was received and hospitably entertained in especial manner by a committee of the ladies of St. Patrick's. The ceremony of dedication was performed by Rt. Rev. Monsignor T. P. Thorpe, and an elaborate address, which is given in full in another part of this volume, was delivered by Rev. William A. McMahon from a neatly decorated stand on Whitman street. A large concourse of people was present and the affair was in every respect an unbounded success.

Two phenomenal parochial fairs were held during the administration of Father O'Brien, in both of which he was greatly aided by the active zeal of his young assistant, Father Lamb. These fairs were held during the extraordinary period of enthusiasm attending the building of the new school and hall. The first, held in November, 1890, at Rhode's Hall, on Pearl street, netted over \$6,000, and it was thought that such a result could never be duplicated. The fair held in November, 1891, in the new hall on Whitman street was a still greater success, the net receipts approximating the sum of \$8,000. Exciting voting contests were the features of both fairs and contributed materially to these splendid results.

Rev. John Sheridan, who had been identified with the affairs of St. Patrick's congregation from August, 1873, until February, 1890, a period of nearly seventeen years, died in the priest's residence attached to St. Vincent's Orphan Asylum on August 14th, 1892, at the advanced age of 74. For over two years previous to his death he had effectively discharged the duties of chaplain at the orphan asylum and enjoyed the quiet and seclusion that it afforded him after his long period of service in the ministry,

which at the time of his death was exactly forty-eight years. His funeral obsequies were held at St. Patrick's Church and were attended by a large number of the clergy and a densely crowded congregation of the laity, who sincerely mourned his loss. Father Sheridan was quite tall in stature and of stout, well-built frame. In his latter years he became somewhat bent in his carriage and a little faltering and unsteady in his gait, but, notwithstanding this, it was his custom to make his daily rounds to the members of the parish, particularly to the sick and infirm, with whom he was a constant and cheering visitor. He was a man of fine educational endowments and an instructive and interesting speaker. His sound, practical advice in both temporal and spiritual affairs was largely sought after. He died without means, leaving barely enough to afford him decent burial, his frugal earnings having been largely absorbed in the many private charities that enlisted his sympathies.

The new school building having been completed and occupied, and the general affairs of the parish having dropped into a quiet and peaceful routine, the pastor, Father O'Brien, now gave his thoughts to the accomplishment of a purpose he had long entertained of paying a visit to Rome and the Holy Land. He accordingly applied to the Rt. Rev. Bishop Horstmann for the desired permission, which was duly granted, and on Sunday evening, January 15th, 1893, he departed upon his long journey, leaving Father Lamb in charge of parochial affairs. This voyage, which was undertaken with the brightest hopes and expectations that it would prove of signal benefit to the health of the devoted pastor, who had recently passed through such a strain of care and responsibility in the direction of the great parochial enterprise, was succeeded by results entirely unlooked for. In his overland approach to the city of Jerusalem, from the seaboard, the party to which he was attached encountered a season of extraordinary cold and bitter weather and suffered the most excru-

ciating vicissitudes and hardships, but finally reached the Holy City. As a result of these exposures, Father O'Brien contracted a deep-seated and very painful case of rheumatism, which caused him much annoyance and distress thereafter. At Cairo, Alexandria, Naples, and Rome, which places he subsequently visited, he was obliged to seek medical aid, and the progress of his trip was thus very much retarded. Finally, in the month of August, he reached home in time to attend a successful picnic, netting over \$1,300, which was directed by Father Lamb. The large attendance on this occasion was in a great measure due to the anticipated return of Father O'Brien and the desire of the people to meet and greet their pastor after his long and eventful voyage. The painful and distressing malady, which he had contracted during his absence, continued to give him great annoyance, and he had all but abandoned hope of permanent cure, when he solicited the Right Rev. Bishop to be assigned to a field of duty less exacting than the large congregation over which he then presided, and his wishes were accordingly complied with in his assignment to the parish of St. Ann's, Fremont.

On November 19th, 1893, Rev. James O'Leary was called to assume the pastorate of St. Patrick's. The energies of the people having hitherto been so intently converged upon the completion of the great school building, other considerations were in some degree overlooked, and the congregation was benefitted by the exquisite neatness and good taste that characterized the new pastor, who made it his concern to undertake a complete renovation and improvement of the buildings and their surroundings. A handsome set of vestments and rich sanctuary carpets, costing about \$1,500, were first provided. The church edifice was beautifully frescoed and the woodwork of the altars, pulpit and confessionals were retouched. Two new ornamental pedestals were put in; the sacristy was remodeled and an upper floor arranged for the accommodation of the altar boys. New windows



of vitrified glass, with a tasteful combination of colors and designs, were placed in the church at a cost of \$2,200. In the year 1897 the pastoral residence was remodeled and many necessary conveniences introduced, at a cost of about \$5,000. During the year 1898 the brother's residence underwent a transformation of a similar character, the improvement costing in the neighborhood of \$4,000. In addition to these, a number of minor improvements, but of equal necessity, were made. These included brick paving of the children's playgrounds; the substitution of neat iron fences around the buildings on both Whitman and Bridge streets, in place of the unsightly wooden palings that formerly served; the flagging of the sidewalks and a sanitary reconstruction of the school outbuildings. In the year 1899 a splendid pipe organ was procured, which, with its water power machinery, cost nearly \$4,000. In the same year the new and sweet-sounding chime of eleven bells was purchased at a cost of \$6,000, and was solemnly blessed on Sunday, June 11th.

During Father O'Brien's administration a debt had been contracted by the erection of the \$65,000 school building. This, at the time of Father O'Leary's appointment, had been reduced to about \$30,000. Notwithstanding the financial depression incident to the panic of 1893, which characterized the earlier years of Father O'Leary's administration, by his admirable business tact and capable management, he contrived to carry out the several improvements indicated at a cost aggregating between thirty and forty thousand dollars and likewise to make a substantial reduction of \$16,000 in the amount of the standing debt.

On the 30th of June, 1901, Father O'Leary, having resigned, was appointed to the pastorate of St. Colman's congregation, made vacant by the death of Father O'Callaghan. He was immediately succeeded in the direction of the affairs of St. Patrick's parish by the present worthy incumbent, Rev. Francis Moran,

whose intelligent zeal and earnestness during the two years of his administration have already achieved for him a high reputation as a business manager and the unbounded respect and affection of his people. His first concern was for the improvement of school accommodations. In order to provide for the natural growth in the number of the pupils from 900 to 1,100, four additional rooms were added to the school capacity, by a rearrangement of the building and a fifth class was temporarily located in the basement. During his administration six additional teachers have been installed, increasing the teaching force to eighteen, nine of whom are Brothers and nine Sisters. There are at present seventeen school rooms. As soon as the new club house is completed, it is proposed to convert the auditorium of the school building into additional class rooms, where four spacious and lightsome apartments may be provided.

The basement under the girls' school has been finished. Trees have been set out and lawns planted in front of the school, with a view of beautifying the surroundings. The stone tower above the church has been completed, having been raised to a considerable height and relieved by the adornment of graceful pinnacles, this improvement costing in the neighborhood of \$3,600. Electric lights with handsome fixtures have been installed in the church, and the same convenience has been introduced into the pastoral residence and school hall. Additional property to the extent of 120 feet has been purchased for the Bridge street frontage, leaving room for an ample lawn and a generous site for the new club house, now in course of construction. The purchase price of the property was \$12,000. The club house with its furnishings and fixtures will cost \$50,000. Father Moran's reason for this enterprise is "Our Youth, the Hope of the Future."

Whilst in a sense, the club house is an outgrowth of the flourishing organization of members of the parish, known as the Catholic Club, which was organized early in 1902 and has now

an enrollment of 400, it has a still larger purpose to serve as a center for all the members of the parish, especially the young people.

The Catholic Club, which owes its origin mainly to an especial solicitude for the welfare of the young people which Father Moran possesses, has become a living, active and elevating force in the congregation and is destined to become an edifying and useful factor in shaping its future affairs. A very successful lecture course was given under its auspices last winter. All of its entertainments were of a high class and were presented before large and highly interested audiences. In future this is to be a regular feature of parish work and it is meeting with the most hearty and earnest co-operation. The name of the club is due largely to the zeal and persistency of Mr. Michael J. Gallagher, of Clinton street, who championed it against all suggested compromises. Mr. Edward Murphy, of Root street, is its efficient president.

Fairs, extra collections, pic-nics, and other similar forms of charitable appeal, so necessary in former days, have been abolished, Father Moran believing that the people should be put entirely upon their honor in the matter of contributing to the support of the church and that every well established congregation should be able to maintain itself without resorting to such extraordinary and adventitious methods. He believes furthermore that the burdens of the parish should be equitably distributed according to the pecuniary abilities of its members and that all should rejoice in being permitted to contribute his or her fair share for such a purpose. These plans are becoming more thoroughly understood and the efforts of the pastor are happily meeting with a generous and ready response.

In looking over the list of devoted priests, who have had the direction of the affairs of St. Patrick's congregation, the Providence of God is most signally manifest in the consideration that each in turn seemed to be endowed with a particular faculty

adapted to the especial conditions that prevailed, and in that each one overcame difficulties requiring the exercise of his own peculiar genius. In every instance, whilst the temporalities of the parish have largely absorbed their attention, the spiritual welfare of the people has never been neglected, and the influence of their bright example and sterling precept has raised the moral status of the congregation to a very high standard. Father Moran is the latest addition to this illustrious line of worthy priests who have enshrined themselves in the hearts of the people. His prompt, energetic business habits are universally admired and his education and training as a distinctively American scholar places him in happy accord with the requirements of this enlightened generation. He is a frequent contributor to the leading magazines, and is one of the best-known Catholics on the lecture platform throughout the country. To these advantages he carries the more substantial endowments that should characterize a faithful priest, in his constant solicitude for the salvation of souls, and the people are charmed and edified by his glowing and eloquent words of exhortation and counsel. He has always entertained the highest admiration and respect for the spiritual standing of the people of St. Patrick's and the good intentions of its members, and is convinced that as a community it is capable of exerting a very great influence for good. He is entirely satisfied with the progress that has been made during his administration. Above all, his greatest pride is in the improvement of the schools and his particular solicitude is for the protection of the young and rising generation, the hope of the future.

In paying this tribute to the merits of the several pastors who have administered the affairs of the parish, due recognition should be accorded to the several curates who have been their assistants. Whilst the discharge of their duties, quietly and unostentatiously performed, has not brought them into the prominence achieved by their superiors in authority, nevertheless their de-

voted efforts have contributed in no small degree to the great results that have been achieved. They have been veritably the right hand of the pastor and much of the burdensome work incident to the conduct of affairs has fallen to their lot.

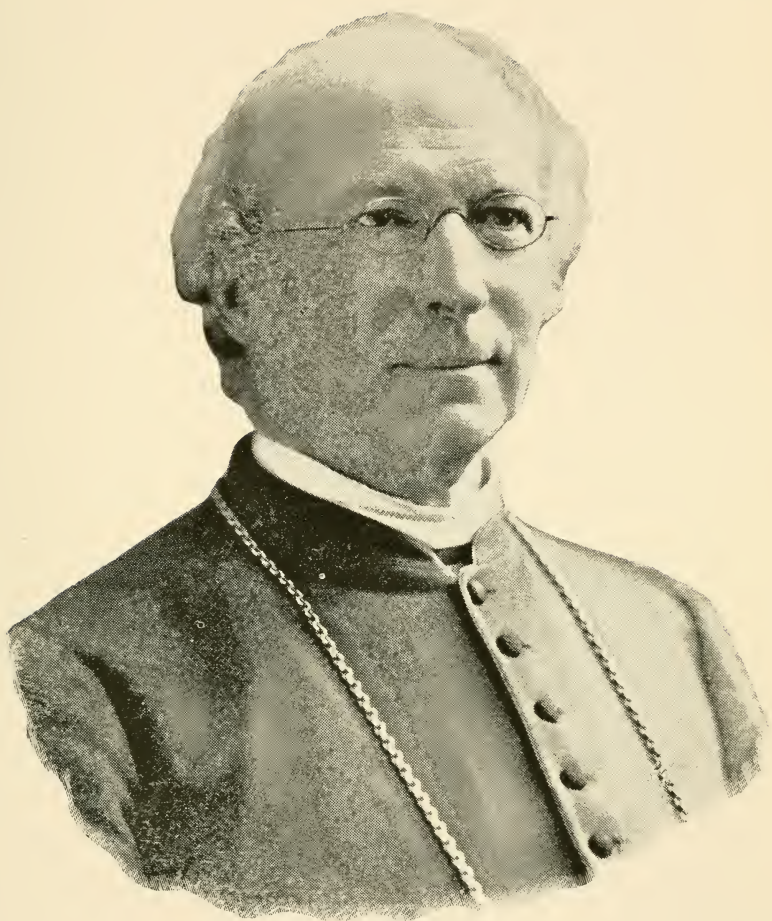
The list of curates, chronologically arranged, is as follows : Rev. James Vincent Conlan, December, 1855, to August, 1877 ; Rev. John Sheridan, August, 1873, to February, 1890 ; Rev. Joseph J. Clarke, October 13th, 1889, to April 30th, 1890 ; Rev. Thomas P. Lamb, August, 1890, to December, 1893 ; Rev. James P. McCloskey, 1894 to 1897 ; Rev. Francis J. Hopp, 1897 to 1898 ; Rev. Martin J. Regan, 1898 to 1899 ; Rev. Michael D. Leahy, 1898 to 1902 ; Rev. John T. Moran, June, 1900, to June, 1902. The present efficient assistants are Rev. Edward M. O'Hare, appointed June 14th, 1902, and Rev. Francis X. English, appointed January 5th, 1903.

To the above might be added a long list of laymen and women who generously gave their time and means to the development of church interests, and whose memory should ever be held in grateful remembrance by those who are now enjoying the fruits of their devoted labors. But the records are so incomplete and human recollection is so frail that even the unintentional failure to note the names of these might seem unkind. A partial list of those who have served as councilmen of the congregation, and who as such have rendered meritorious service, has been secured. This list, notwithstanding its incompleteness, is therefore given in all kindness, with the sincere regret that circumstances will not admit of its being made more extended and with the consciousness that many very deserving names have been omitted : Michael Cummins, Michael Feeley, Edward Brady, John J. L'Estrange, Patrick Hanlon, Thomas Sords, James Oates, Patrick O'Sullivan, Lambertus B. Wamelink, James Breen, Cornelius Barry, Thomas Fleming, Patrick Reidy, William A. Manning, Timothy Nolan, James McNeil, Patrick F. Rossiter, James



Rossiter, Martin Gerrity, Cornelius Donovan, Nicholas J. Bush, Thomas V. Sords, John P. McGuire, Lawrence Meade, Ignatius Longtin, William J. Hart, William J. Norris, James D. Farasey, Michael C. Malloy and Joseph Spitzig.

The people of St. Patrick's have surely reason to feel proud of what they have achieved in the face of so much adversity and sacrifice, during this memorable epoch of fifty years. But this pride, which is entirely commendable, should be seasoned with sense of devout thankfulness to the Giver of all Good, who has guided their footsteps through so many dangers and trials to a veritable land of promise. The memory of those devoted pioneers, who blazed the way for the happy conditions that now prevail should ever be enshrined in hallowed benediction and the inspirations of those good and pious priests, both living and dead, whose wisdom and foresight have directed the affairs of the parish to the greater honor and glory of God, should never be forgotten. Their lives are a bright record of unselfish sacrifice for the good of others and their influence has been the means of raising many a drooping and despondent soul to aspire to the sublime heights of a high and holy immortality.



RT. REV. RICHARD GILMOUR, D. D.  
Second Bishop of Cleveland  
1872-1891

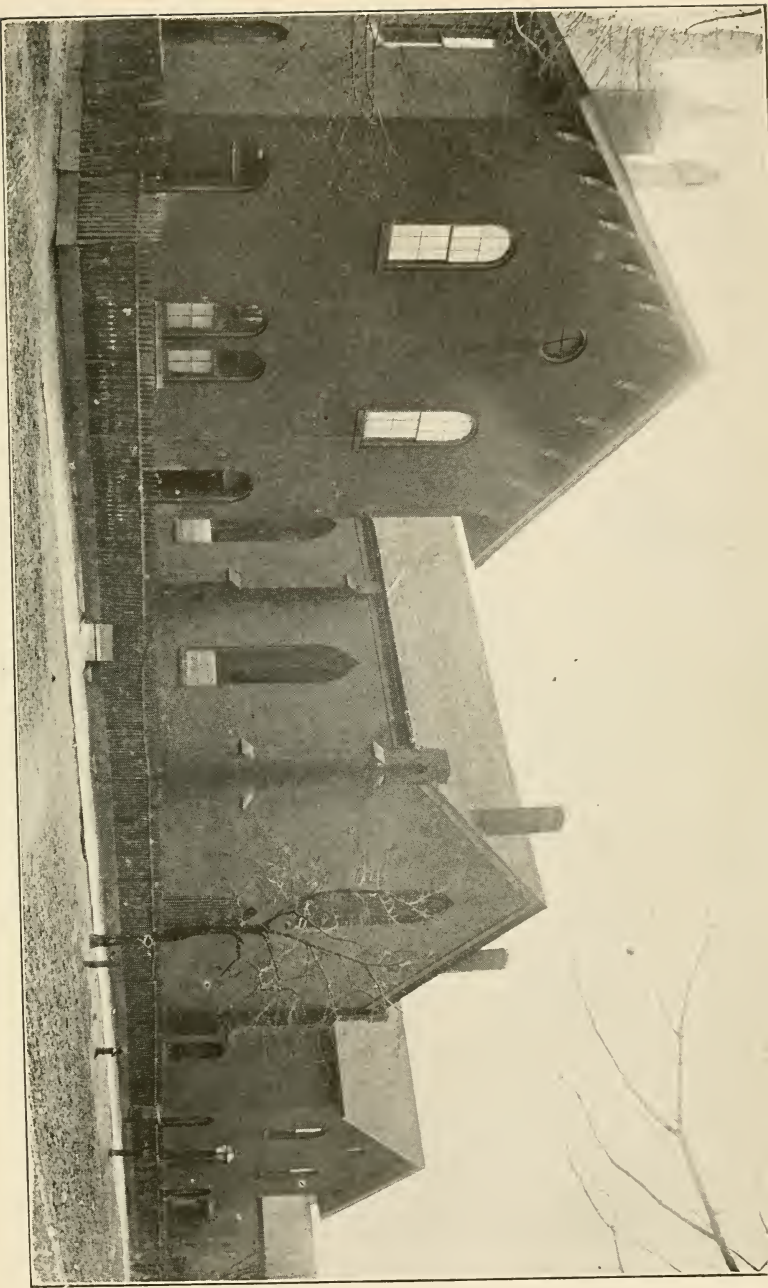








REV. MICHAEL KENNEDY  
In Charge 1854-1855

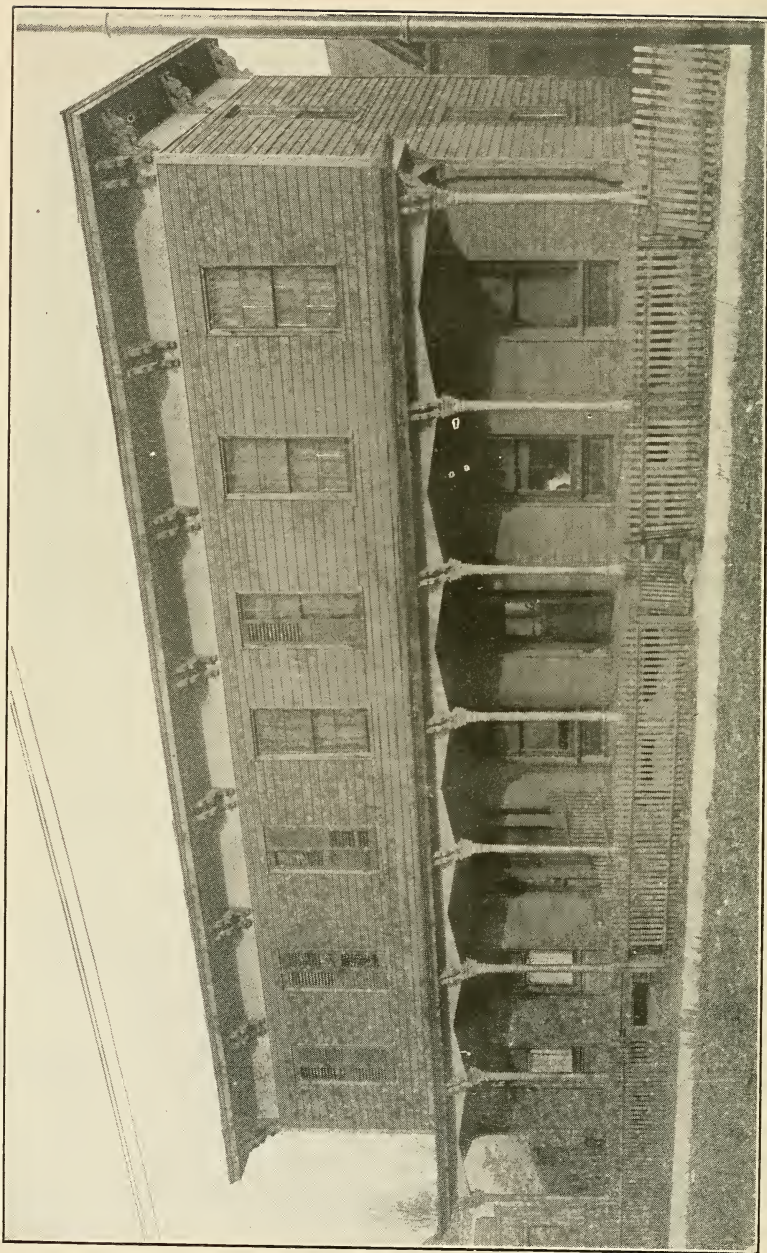


OLD ST. PATRICK'S CHURCH AND SCHOOLS

Whitman Street







ST. JOHN'S COLLEGE  
Rhodes Avenue



## St. Patrick's Schools.

THE intelligence and culture of a community are largely indicated by the number and character of its schools. The many advantages offered in these United States to the ambitious and industrious to improve their social and intellectual condition are greatly enhanced by the splendid opportunities afforded for the acquisition of a liberal education. Aside from them many direct advantages, a proper discharge of the function of American citizenship, demands a suitable degree of education, so that the citizen may be made familiar with the great questions of public policy which the exercise of his suffrage will require him to deal with. The stability of our institutions and the welfare of our country therefore depends in a great measure upon the proper education of the rising generation, who are to become the future citizens of the republic.

The Catholic Church, with a far-seeing wisdom, derived from the experience of ages, has steadily inculcated the inflexible principle that the moral education of the child is an essential element in the formation of the character of the future citizen, and that a due knowledge of God and the laws of God, should be imparted to the child as a vital feature of his education.

An unfortunate want of understanding upon this grave point has led to the wide breach at present existing between Catholics and their fellow-citizens, as to the proper manner of conducting public education. So sincere have Catholics been in upholding this vital principle that they have been subjected to a double burden of taxation in order that their children might be educated in a suitable manner without sacrificing a most sacred conviction. The great and overwhelming item of expense in our Catholic communities is to be found in the building and maintenance of our parochial schools, and this notwithstanding the slen-

der salaries paid to our teachers and the rigid economies that are otherwise necessitated.

In the face of such disadvantage, successful competition has been maintained with the public schools, which notwithstanding their superior equipment with unlimited funds and unstinted accessories, cannot begin to cope, in practical results, with those achieved in our parochial schools. This proposition has been frequently and triumphantly verified in the examinations that have been made as to the comparative proficiency of both classes of scholars.

It is not presuming too much, I think, to anticipate that our patriotic American statesmanship, with that broad and just spirit so eminently characteristic of it, will yet be led to discover the grievous hardships under which our Catholic people are forced to labor in defence of their convictions and that American genius, so brilliant in its conceptions, will yet devise some satisfactory solution of this perplexing problem, without disturbing a single essential feature of our republican form of government.

### The Girls' Schools.

The establishment of parochial schools in St. Patrick's, dates away back to the very beginning of its history. Some time during the year 1853, or possibly the year preceding, a parcel of ground, situated on Fulton street (now Rhodes avenue), at its intersection with Franklin Park, or what in those days was known as "The Circle," was purchased for church purposes by Rt. Rev. Bishop Rappe. This property, which is now the site of the Franklin Avenue Disciples' Church, it seems was originally designed as the location of the proposed St. Patrick's Church. Why a change in location was determined upon has not been fully ascertained, but it is stated that the close proximity to the "Circle," which was then a public market place, made it undesirable for church purposes.

Upon this lot eventually was built a two-story brick building, with four good-sized rooms, two on each story, which was devoted to the purposes of a Catholic school for girls, and was attended from all parts of the west and south sides, or as these localities were then known, "Ohio City," "University Heights" and "Brooklyn Heights." Previous to this time there was no Catholic school for girls except the distant convent of the Ursuline Sisters on Euclid avenue, near Erie street. St. Patrick's was the first school ever taught by the Ursuline Sisters outside their convent walls, the Cathedral school having its rooms upon the convent grounds.

The school in "Ohio City" was opened in October, 1853, by Mother St. Mary and Mother St. Alphonsus, permission having been previously obtained from Rome by Bishop Rappe for the Ursulines, who until then were strictly cloistered, to leave their convent for the purpose of teaching parochial schools.

These two devoted sisters together taught the new school for about two years, when Mother St. Mary was placed in charge of the boarding scholars at the convent and Mother St. Alphonsus was sent to Toledo as superior of the convent newly founded at that place. The first Sunday-school was taught by Mother Mary Austin, deceased.

When St. Patrick's Girls' School was first opened in October, 1853, there were about one hundred and fifty scholars in attendance and the number eventually increased until three of the four rooms of the building were filled. When there were but three teachers the fourth room was used as a dining room for the sisters, and in this room, in which there was a large statue of the Blessed Virgin, all the children were accustomed to assemble after school hours and join in reciting the Rosary or Litany and in singing appropriate hymns. The sisters were conveyed from the convent to the school and from school to convent in a

carriage driven by Mr. Lawrence Wagner, the sexton of the Cathedral.

When the schools were dismissed at noon and evening the pupils were formed in ranks under the care of a monitor and marched two by two upon certain designated streets leading to their homes. This custom of returning home in ranks was continued for a number of years and was also observed by the pupils of the boys' school.

The two rooms in the upper floor of the building on the "Circle" were known as the "pay school" and the rooms on the lower floor as the "free school." The pupils of the higher grade of the "pay school" were required to pay one dollar per month each for their tuition, whilst those of the lower grade paid fifty cents. In addition to this the "pay scholars" were required to contribute a per capita assessment for chalk, ink, brooms, door-mats, etc. This arrangement of "pay" and "free" schools was finally abolished in the year 1863 on account of its tendency to establish undue distinctions amongst the scholars.

The girls continued to occupy the building at the "Circle" until the summer vacation of the year 1863, when they were assigned to the lower floor of the newly constructed building on Whitman street west of the church, known as "Temperance Hall." The upper floor of this large two-story brick edifice was at that time used as the boys' school and the lower floor was occupied by three classes of the girls, whilst a fourth class of girls was temporarily located in the little one-story brick building east of the church, which had formerly been occupied by the boys. This one-story brick building was torn down in the year 1865, and upon its site was erected a large two-story brick building, corresponding in size and general arrangement to the building west of the church. This newer building was, upon its completion, assigned exclusively to the use of the girls, whom it harbored in four fair-sized rooms until eventually in 1879 even these en-

larged quarters became too cramped and a fifth class was organized from the smaller girls who were assigned a room in the boys' school, contrived by erecting an additional partition.

As time progressed even these enlargements and improvements, which were conceived with a reasonable allowance for future expansion, became inadequate to the rapidly increasing growth of the congregation. These conditions developed during the time that the parish was heavily sunk in debt and every manner of expedient was resorted to in an effort to solve the perplexing problem of properly caring for the great number of children that attended the schools. Extensions of the building were made, partitions were erected to increase the number of classes; ungainly outside staircases leading to the upper rooms were constructed and other make-shifts resorted to. Finally Father O'Brien's bold and expansive scheme of tearing down all the old buildings and erecting a grand, commodious and properly equipped building, suitable to the wants of the congregation for many years to come, gradually impressed itself upon the favorable consideration of the people and it was wisely resolved that it would be better to assume the burden of another heavy debt than allow the existing intolerable conditions to continue.

It is impossible to describe the joy and pride with which the teachers and children of St. Patrick's were filled when they first entered upon the occupation of their new and stately building on Wednesday, April 8th, 1891. During the progress of the construction of the new building the children had been scattered in various localities. Some were taught in the body of the church building on Bridge street, whilst others were quartered in the school rooms of St. Mary's and St. Malachi's parishes and their reunion in a splendid new structure of their own, after months of exile, was in itself a most felicitous circumstance.

This history would be incomplete if the writer failed to pay some tribute to the exalted merit of the good sisters of the Ursu-



line community, who have had continuously the direction of the education of the girls of St. Patrick's congregation. Through the long years of vicissitude and trial that the congregation passed, their kind, patient and uplifting influences have incessantly been directed and have left their benignant impress upon the dawning generation. No emblazoned marble will commemorate the record of their quiet, unostentatious deeds, but their memory will be ever hallowed by the fragrance of the beautiful flowers of piety and purity they have so sedulously sown in young and susceptible hearts.

The following is a list of the good Sisters who have either directly or indirectly been connected with the management of the girls' school of St. Patricks. It is an interesting and perhaps significant fact that many of these have been called to higher and more important trusts, in the direction of the mother house or the several branch houses of the community. Indeed it appears that every superior appointed has at some time been identified with the work of education in St. Patrick's parish: Mother M. Austin (deceased, first Sunday-school); Mothers St. Mary (former superior) and St. Alphonsus (the latter, now deceased, was superior at Toledo); Mothers St. Joseph and St. Ignatius (both deceased, were superiors at Tiffin); Mothers Michael, Theresa, Xavier (deceased); Ursula (deceased); Felix (deceased); Agnes (deceased); Visitation (deceased); Immaculate Heart (deceased); Gertrude, Peter (present superior); Bernard (deceased); Ascension (deceased); Visitation; Ligouri (former superior of community); Joseph (superior at St. Joseph's, Nottingham); De Chantal (identified with Young Ladies' Sodality); Mary Louis (superior at Villa Angela, Nottingham); De Sales (deceased); Charles; Mary Clare; Raphael; Leo (deceased); Margaret Mary; Felicitas (deceased); Mercedes (formerly Miss Keegan, who taught for seven years in St. Patrick's before entering the community); Apollonia; Clotilda; Bernadette (deceased); Blessed Sacrament;



Ambrose (both for twenty-five years teachers in St. Patrick's); Laetitia (at present in charge of senior girls); Eugenia, Eusebia, Veronica, Benedicta, and Angeline. To this list should be added the names of the following lay teachers: Miss Marie Barry, Miss Keegan and Mrs. Hutchinson (formerly Miss Theresa Somerville). Brother John Waldron, principal of the boys' schools, and Mother Laetitia, in charge of the senior girls, were both children raised in St. Patrick's parish.

There are at present 524 pupils in attendance at the girls' school and the arrangement and direction of the classes are as follows: High school, Mother M. Laetitia; eighth grade, Mother M. Eusebia; seventh grade, Mother M. Veronica; sixth grade, Mother M. Blessed Sacrament; fifth grade, Mother M. Ambrose; fourth grade, Mother M. Eugenia; third and second grades Mother M. Benedicta; second and first grades, Mother M. Angeline.

### The Boys' School.

The early history of the boys' school is enveloped in considerable obscurity, but nevertheless some quite interesting and it is believed fairly authentic particulars have been secured. It is ascertained that the first Mass was held in St. Patrick's Church on Christmas day in the year 1853, the building being then in an incomplete condition. Very shortly after that date, probably in the early part of the year 1854, a school for boys was opened in the church, the building being then a large oblong room with a flat ceiling only fourteen feet in height. The northern portion of the building was separated from the sanctuary on the southern end by means of a folding partition and this portion was utilized during week days for school purposes.

The first teacher was a layman named J. H. Graham, represented as being a tall, slim, genteel personage, with a long flowing beard, who taught for but a short time, when he was succeeded

by Mr. John Hayes, who continued in charge of the boys until the coming of the Brothers of Mary in August, 1856. Mr. Hayes was assisted a portion of the time by Mr. John O'Rourke, who afterwards studied for the priesthood. The average attendance at the boys' school whilst in the church was about one hundred.

To give young men an opportunity to receive a college education under Catholic auspices, Bishop Rappe purchased in 1854 the triangular piece of property situated at the intersection of Carroll street with Fulton street (now Rhodes avenue). The incomplete frame buildings upon this property were remodeled and the institution was opened in September, 1854, under the name of St. John's College, and was for a time under the direction of Professor William Wakefield, a relative by marriage to the Fathers Conlan. Rev. Louis Molon was the superior and a professor of the college for a few months during the year 1855, and Rev. Seraphin Bauer, D. D., the present rector of St. Joseph's Church, Fremont, O., was one of its first prefects. The institution, after the coming of the Brothers of Mary in August, 1856, was placed under their direction and was conducted as a college, receiving boarding scholars. Brother Koenig was prominent as one of the principals of the college, but the enterprise failed for want of support and was discontinued as a college in the year 1859. The school rooms of this institution were for a time utilized as an overflow convenience for the boys attending St. Patrick's schools.

About the time that St. John's College was started, a small one-story brick building was erected on the corner of Whitman street and the alley east of the church, and in this building the boys were taught by Mr. Hayes and his assistant, Mr. O'Rourke.

In August, 1856, Brother John Baptist Stintzi arrived to take charge of the school, and he was shortly afterwards followed by Brother Anthony Heitz, who for some time assisted Brother Stintzi in his laborious duties. The author of these notes has in

his possession an interesting sketch written by Brother Stintzi describing the conditions that prevailed at the time the Brothers of Mary inaugurated their primitive career in St. Patrick's. He relates that Father James Conlan, the pastor, in announcing the coming of the Brothers said in effect: "The Brothers have at last arrived, but they are poor, having made a vow of poverty. They are dwelling in a house in which everything is wanting; they have not even a stool to sit upon (which was literally true). Now, although you are poor yourselves, every family can spare something, be it ever so little—a spoon, a fork, a table knife, a bowl, a plate, a saucer, etc., etc. Anything will be accepted with thankfulness." It was amusing to witness the ill-assorted medley of articles that showered in upon the good brothers on the following day. A blue bowl to match a white saucer; forks and knives of all sizes, shapes and descriptions; plates too large and plates too small, etc., etc. The saintly Bishop Rappe, however, thought of what was more substantial and better calculated to hold soul and body together. He kindly sent the Brothers a barrel of flour and a few pounds of tea, coffee and sugar.

At the opening of the school on the first Monday in September, 1856, there were not less than 180 pupils, ranging in age from six to eighteen years, to be taught by Brother Stintzi. The accommodations of the school were exceedingly limited, and both teachers and pupils were obliged to make the best of their surroundings. There were not even seats enough to supply the scholars, so that some of the smaller chaps had to content themselves with the "privileges of the floor."

Shortly after the coming of the Brothers, it was found that the accommodations of the small school building were insufficient, so Brother Heitz took a class of about eighty boys to one of the rooms of the building occupied by St. John's College, the latter building also serving as a residence for the Brothers.

In May, 1857, Brother Stintzi was called to Dayton, Ohio, to assist in the restoration of the boarding school of the community, which had been destroyed by fire a short time previous. He was then succeeded in the direction of the schools by Brother Henry Wuestenfield, who raised the school from its primitive condition to a much higher standard of excellence during the three years of his administration. It was at this period that the practice of having the children attend daily morning Mass was introduced.

During the year 1859 Brother Heitz was replaced by Brother A. Huber. About this time the children's choir was formed, which sang at the Sunday morning Masses and at Vespers; the children alternating the singing with the recitation of the Litany or Rosary.

At the beginning of the scholastic year, in September, 1859, Brother Stintzi resumed the direction of the schools, replacing Brother Henry Wuestenfield, who was transferred to St. Mary's School, Cincinnati. Brother Henry taught in Cincinnati until the beginning of the year 1863, when on account of failing health he was placed upon the retired list until 1865, when he edified his brethren in religion by a happy death. Many of the older scholars of St. Patrick's School retain the fondest recollections of this kind, gentle and pious teacher, who was always a favorite with the children, mingling with them with the greatest zest in their sports and pastimes.

In the year 1862 a lot, situated to the west of the church on Whitman street, was purchased by the congregation, and in the early spring of that year a large two-story brick building was erected upon it. This building was occupied for school purposes during the summer of 1863. It was also intended that the lower floors should serve as a chapel for the daily Mass on week-days and with this design two confessionals and a small altar were erected at the southern end of the large room. This room was also for a long time utilized as a meeting room for the temper-

ance society, which in those days was quite an extensive organization, whilst the room at the north end was occupied by the St. Vincent de Paul Society, also a very popular organization at the time, which in its day did a great amount of good in relieving the wants of the poor. The second story was divided into two large rooms, which accommodated about two hundred pupils, and this story was later subdivided into three class rooms. In the autumn of 1863 the lower rooms of this building were assigned temporarily to the use of the girls until the completion of the other school on the east side of the church, which was devoted to their exclusive use upon its completion in 1865. The latter building replaced the original one-story structure, which had been formerly used by the boys. Three classes of girls took possession of this building, the structure costing about five thousand dollars, or about double the amount expended for the similarly sized building west of the church, the intervening civil war having caused a great increase in the value of materials and labor.

In 1866 the boys' school had three large classes, and in 1869 a fourth class of the more advanced pupils was formed and a higher grade established. At this time there were two classes located in each story of the building.

At the end of the scholastic year in 1869, Brother Stintzi was again recalled to the mother house at Dayton, where he was appointed to the responsible position of Inspector of Schools for the community. He was succeeded by Brother Michael Donnelly, who had the direction of St. Patrick's Schools from 1869 till 1871. Brother Michael is still doing effectual educational work in the management of a large school at Washington, D. C. Brother Simon Weisinger was in charge during the year 1871. He afterwards entered the ministry and is at present a priest of the diocese of Columbus. His successor was Brother Jacob Christ, who taught until the year 1875 and shortly afterwards died. His remains are interred in the convent cemetery at Dayton, Ohio.



Brother Jacob was succeeded by Brother Patrick Gallagher until 1878, when he was in turn succeeded by Brother John Serenus Quinlan. In 1879 Brother George Stragand held the position of director until the close of the school year, when the brothers left the school and it was conducted by lay teachers until September, 1882. During this interval the schools were under the direction of Mr. Augustine P. Barrett, the primary classes being taught by lady teachers.

In September, 1882, the Brothers of Mary again resumed the management of the schools under the direction of Brother Edward Hennessey, who was recalled in 1886, and is at present teaching at St. Xavier's, Cincinnati. Brother Stintzi for the third time assumed the management in August, 1886 and continued in charge until April 2d, 1888, when he was succeeded by Brother John Henry. It was during the administration of this brother that the children enjoyed the advantage of occupying the splendid new school building. He was a most capable and successful educator and introduced many improved and effective methods of imparting instruction. He was recalled in the year 1896 and assigned to an important field in California. He is at present director of St. Xavier's Schools, Cincinnati. Among the other particularly popular and efficient teachers should be named Brother Bertram, who taught with Brother Stintzi from 1866 to 1869. In 1883 he was sent to Honolulu to found St. Louis College, where he still continues as director and has been eminently successful. Brother Joseph Gallagher, a prominent teacher in one of the Catholic schools at Washington, D. C., and our present proficient director since 1896, Brother John Waldron, were both reared and educated in St. Patrick's Schools. Brother John Waldron deserves the very highest testimonial to his worth and ability. It is rarely that a principal is so well equipped for his work and performs it so faithfully and cheerfully.



Among the pupils of St. Patrick's Schools who received ordination to the priesthood might be named: Rev. William J. Manning (deceased), who was the founder and pastor for many years of the Immaculate Conception parish at Youngstown; Rev. Thomas F. Mahon, pastor of St. Thomas Aquinas' Church; Rev. Thomas C. O'Reilly, professor at St. Mary's Seminary; Rev. Thomas F. Fahey, of the Cathedral. Rev. Alfred E. Manning, pastor of St. Rose's Church, Lima, Ohio, was born in St. Patrick's, but educated elsewhere; Rev. Peter Garvey, who died some years ago in Texas, was an old St. Patrick's boy; Rev. Dr. P. F. Quigley, deceased, who was pastor of the congregation of St. Francis de Sales' Toledo, Rev. Wm. McMahon, at present pastor of St. Bridget's, Cleveland, and Rev. James Henry, deceased, former pastor of St. Rose's Church, Lima, Ohio, received a part of their education in St. Patrick's.

Much of the narrative of the history of the boys' schools has already been related in the preceding sketch of the girls' schools as the events were contemporaneous. The experience in withdrawing from the old buildings; their being scattered in several portions of the West Side in different parishes and finally their happy return and occupation of their own commodious structure and other kindred events are identical with that of the girls.

An interesting and very unique episode in the history of the boys' schools was the organization of the "Stintzi Alumni" and the peculiarly happy reception given to their old and honored instructor, Brother Stintzi. The organization was composed of those who had at any time been scholars under the direction of the good Brother, and its first meeting was held in the new St. Patrick's Hall on Sunday, June 28th, 1891. There were about fifty present at this meeting and the gathering included quite a number of the prominent representative professional and business men of the city, besides many of those in humbler walks of life. It was truly an interesting and animated scene to ob-

serve the many warm greetings that were interchanged between those present, many of whom were gray-haired, dignified men who had not met their comrades for many years before when they were little urchins at school. The organization was effected by the election of Mr. Charles B. Coon as President; Joseph J. Ptak, Patrick A. Conlan and Malachi Ryan, of Cleveland, and Richard G. Berry, of Columbus, Vice-Presidents; Patrick F. Rossiter, Secretary, and John McMyler, Treasurer. A Committee on Constitution was appointed and the subsequent meetings held resulted in the increasing of the membership to about one hundred. The reception was held on the evening of Wednesday, October 7th, 1891. On that evening the members with their ladies assembled in the beautiful new hall to do honor to their venerable teacher. A fine banquet was prepared and the affair was enlivened by orchestral music. Brother Stintzi was greeted with a perfect ovation and at times his emotions were completely stirred at the cordiality displayed by his old school boys. Eloquent and appropriate remarks were made by by Fathers O'Brien and Lamb and Brother John Henry, the principal of St. Patrick's Schools. Mr. John T. McGinness, in behalf of the alumni, presented Brother Stintzi with a handsome gold-headed cane, suitably inscribed, as a souvenir of the occasion. It was a study to note the surprise and emotion of the good Brother at this crowning mark of the honor and devotion of his pupils and it was some time before he could gain enough composure to express his gratitude towards "his boys" whom he declared had made him feel ten years younger than he really was.

A feature of the affair was the reception and reading of a number of interesting letters of regret from former pupils of Brother Stintzi residing at New York, San Francisco, Chicago, Chattanooga, Youngstown, Dayton and Toledo. The organization continued in existence for about a year, when its novelty wore off and it finally became extinct. The last occasion of its

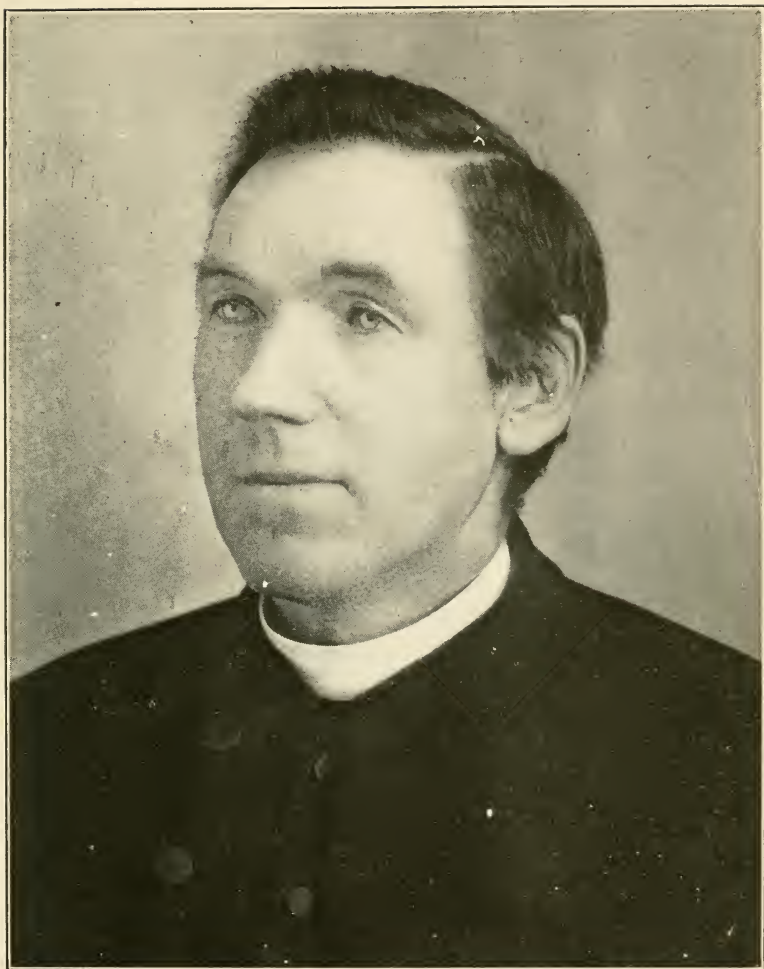
assemblage was at the funeral of its President, Charles Coon, when the members acted as pall-bearers and provided a handsome floral tribute. The good Brother, after whom the organization was named and whose career was so closely identified with the early history of St. Patrick's, finally passed to his eternal reward on February 7th, 1900, and he was buried in the cemetery of St. Mary's Convent at Dayton, Ohio. He was the precursor of the line of teachers who have taught so effectively in our boys' schools and whose zeal has so quietly and so unostentatiously been exercised in the training of youthful minds that they may aspire to the highest and noblest ideals. The life of a teacher is a drudgery at best, and too often is but imperfectly appreciated.

The writer of these lines, who has experienced the uplifting influences wrought by these good brothers, can testify in all candor to the earnestness and perseverance of their efforts to expand the minds and purify and upraise the souls of those entrusted to their keeping. His own observation convinces him likewise that the motives that govern their actions are far beyond the sordid hope of earthly gain or the meed of human applause, and that their reliance is founded upon the promise that "They that instruct others unto justice shall shine as stars for all eternity."

The present arrangement of the classes in the boys' schools of St. Patrick's is as follows: Brother John A. Waldron, Principal; Brother Walter, high school; Brother Joseph, eighth grade; Brother George, seventh grade; Brother Martin, sixth grade; Brother Edward, fifth grade; Brother Vincent, fourth grade; Brother Henry, third grade; Brother James, second grade; Sister Elizabeth, first grade. There are 581 boys attending the schools, which, added to the number of girls, makes the total number of attendants 1,105.

The general list of studies taught in both the boys' and girls' schools is as follows: Christian Doctrine, Bible History, Church History, Orthography, Reading, Grammar, Composition and

Rhetoric, English Literature, Penmanship, Universal History, Geography, Arithmetic, Algebra, Geometry, Commercial Law, Book-keeping, Phonography, Type-writing, Elocution, Linear Drawing, Free-hand Drawing, Plain and Fancy Sewing (girls' school), Hygiene, Singing, Theory and Practice.



REV. EUGENE M. O'CALLAGHAN  
Pastor of St. Patrick's  
1877-1880

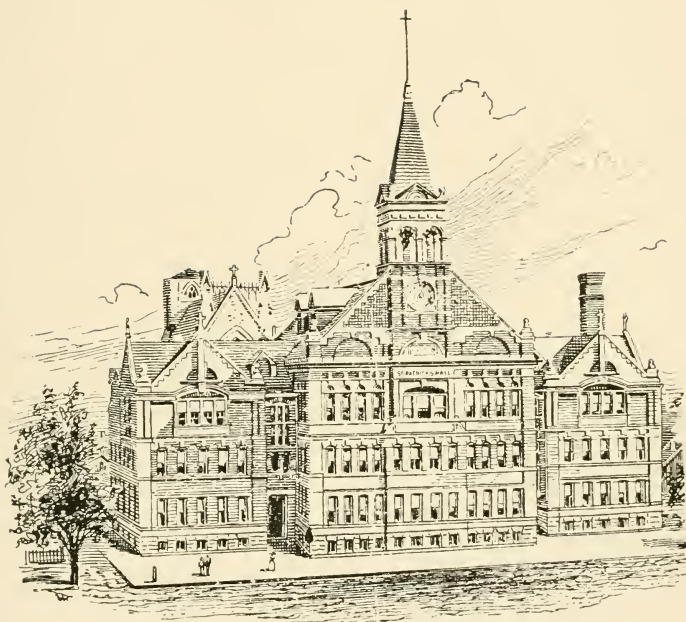








REV. PATRICK O'BRIEN  
Pastor of St. Patrick's  
1889-1893



ST. PATRICK'S SCHOOL







REV. TIMOTHY M. MAHONY  
1880-1889



## Dedication of St. Patrick's School.

THE following sermon was delivered by Rev. Wm. McMahon on the occasion of the dedication of St. Patrick's School, June 7, 1891, before a vast multitude. Father McMahon was an old pupil of the school, having attended it some months in the year 1855:

By the partiality of Father O'Brien, the zealous pastor of this congregation, I am here to speak on this grand occasion. He would not listen to my declination in favor of one more noted, able and eloquent, expressing himself as being willing to accept and be sponsor for my address. This is my reason for appearing before you.

A little more than a year ago there stood on the ground now covered by this magnificent building the venerable old church and school houses that embodied the sacred memories of the past and the history of St. Patrick's congregation. Time makes many changes. St. Patrick's parish, ever increasing in number and importance, found the school buildings which had been adequate, even spacious and stately in their day, too small and cramped, and the old church, weakened and crumbling beneath the flight of years. Necessity has no law. No doubt, as the old church was being dismantled and the old schools removed, many worthy and loving old members of St. Patrick's former days felt a deep sadness expressed in silence and tears. They were not ashamed of this eloquent tribute to the happy and sacred memories of childhood and later years that clustered and clung like fond ivy to the old buildings, and to the friends and friendships blessed and consecrated within their portals. A little more than thirty-eight years ago the old church was begun and afterwards completed under the fostering care of Very Rev. James Conlan, Rev.

Michael Kennedy and Father Vincent Conlan. They have passed from earth to their reward and their memories are sacred upon the scenes and among the people who remember their day and generation. Doubtless they look down with joy upon the wonderful transformation that we commemorate to-day. When a beloved king is about to die his loyal subjects are filled with sadness and speak in whispers. When his life is ended and the announcement is made, "The king is dead," the sad cry is taken up, "The king is dead! The king is dead!" But quickly the cry of mourning ceases, as the people turn to the royal successor, filled with hope for the future and proud of his youth and strength, they enthusiastically proclaim, "Long live the king! Long live the king!" So, my friends, turning to the successor of St. Patrick's old school, and looking upon the grand proportions and striking beauties of this magnificent building, we are filled with jubilant pride and admiration and rejoice with exceeding great joy. It is a royal building; a lasting monument to the generous people and zealous pastor of St. Patrick's, the pride of our city and our diocese, built not for this generation alone, but for generations yet to come. When we consider that ground was broken for this building only twelve months ago to-day, and that there have been expended some \$65,000 in its construction and equipment and that all its appointments are of the best, we may get an idea of the care, push, generosity and energy that have been exercised to bring it to completion. More than one thousand children can find ample space in the commodious school rooms, and more than one thousand people can find sitting in the magnificent hall, while the many parish societies have their own meeting rooms for the transaction of business. The building itself is the best encomium to the skill and taste of the architect.

But, my friends, it is proper that I give expression to the motives and principles that began and guided this work to completion. This building is not here for vain display. It was not

erected by people who have a superabundance of means. It is here as the emphatic expression of the principle that as the child belongs first to God, we cannot accept a school from which God is left out and in which moral teachings find no place. This is an answer to those who ask, "Why was this school house built? Why could not the Catholic poor have been saved the expense of this and of similar edifices, erected throughout the land, and especially so since on every hand there are public school buildings erected and supported by general taxation and open to all children of school age? We read in the Bible that when our blessed Lord was in Bethania there came to him a woman having an alabaster box of precious ointment and she poured it on His head as He was at table. Judas complained at what he called the waste, exclaiming that the ointment could have been sold for 300 pence and the money given to the poor. But our Lord, instead of agreeing with Judas, commended the act of the woman and said that she had done a good deed. So every act and every sacrifice that have God and the welfare of the immortal soul for their objects are good deeds and worthy of Divine benediction, no matter how the world and those without Divine faith may judge or condemn them. Every Catholic school is an emphatic expression of the principle that God must not be ignored in the education of His children. Before I finish I expect to show that the teaching of religion and of practical morality in our schools instead of weakening the equipment of the child for secular duties, makes that equipment stronger and more perfect. There is no treasure like the soul. "What will you give in exchange for it?" Some may barter it for a mess of pottage, but these must be ignorant of its value and without faith themselves. No wonder that some thoughtful ministers as well as some of their church members are awakening to the danger of purely secular education, dangerous for the individual and for the family and for the state. This fact must have struck those who listened to the eloquent address of

Prof. Thompson, superintendent of the Brooks Academy, delivered at the Bishop Gilmour memorial meeting on the 27th of May. Rev. C. F. Thwing, President of Adelbert University of our city, said, at the convention of Christian educationalists, held in Plymouth Church here on Prospect street: "Both Catholics and Protestants agree that God is; that God is love, and that we ought to serve Him. I maintain that the teacher has a right to read the Bible in the public schools. However, I had rather have earnest Christian teachers, teaching the love of God in the public schools, than teachers reading from the Bible only, even if they read half a day. No man should be selected as a member of the school committee who does not believe in a personal God, and in revelation of God through Christ. Every teacher worthy to be such, should believe in Christ." It is evident from this address that President Thwing does not believe in purely secular education and hence does not believe in the public school as at present conducted. We are told in the report of the meeting that his discourse won the most applause, yet, if I remember correctly, a legal gentleman at the same meeting maintained that religious teaching in the public school cannot get legal sanction.

A prominent member of Trinity Episcopal Church told me some time ago that he was convinced that the Catholic position on the educational question is correct, and he earnestly wished that they had a parochial school at Trinity Church.

After discussion on the "Free Book" and public school question a few years ago, the writer in opposition to me, and who is now one of the editors of the city newspaper most opposed to us, called on me to ask if I could not meet the Rev. Mr. Davis, then minister of the Euclid Avenue Presbyterian Church, and come to an agreement on the essentials in the religious question, and then from pulpit, press and rostrum agitate and insist on these religious truths being taught in the schools, and then have all the children attend the schools supported by state funds. I quote these and

others to show you that the position of the Catholic Church on this burning question is gradually being recognized by our opponents as the only correct position for all who believe in God and the immortality of the soul. Men, and especially public men, ought to have the courage of their convictions and in season and out of season fight against the system which they believe to be hurtful to the individual and to the state. Public prejudice in favor of the evil should not deter them from word and action. Agitation by brave and eloquent men destroyed slavery. The public school in this country had a religious and not a secular origin. It had birth in Massachusetts more than 235 years ago and was a system of parochial schools. It originated with the Congregationalists and hence was founded by religious people for the purpose of imparting an education for the heart as well as for the head, a religious as well as a secular education. Those who could not use the schools on account of conscientious objections were not taxed for their support. What a change has taken place. Religious instruction has been abolished and all are taxed for the irreligious school, and no ear is given to conscientious objections. It appears to me that infidels alone can look with favor and complacency upon the present public school system. It tends of necessity to swell their ranks while it weakens and diminishes church membership. Where religion is professedly ignored religion is opposed. "Those who are not with me are against me." Of such necessity and importance is religion that like unto God himself it must never be placed secondary. Its inculcations and its immutable standard of duty, right and justice should permeate and mold the character and especially so during the impressionable years of school life. The Christian parent who is consistent cannot be held guiltless when he places his child in a school where the atmosphere is irreligious, and in the public schools it is irreligious because religion, the "one thing necessary," is systematically ignored. Law ought to be the expression



of justice and its medium, but frequently there is a vast difference between law and justice.) Were a state church established by law and all bound by law to pay taxes for its support the law would be cried down. Yet morality is more essential for the stability of government and the happiness of the individual than mere book knowledge. Mr. Tourgee says that "it would be the highest statesmanship for any state to build school houses rather than to enlarge its prisons." This would be true if the multiplication of public school houses diminished prisons. What are the facts? Statistics prove that crime increases with the increase of merely secular knowledge. It is our boast as a nation that we are becoming more and more enlightened, and lead, or will soon lead, the world with the torch of knowledge. What are the cold and deplorable facts? They are that crime is on the increase, and increasing much faster in proportion than population.

By the tenth census we learn that in 1850 there was one criminal to every 3,442 inhabitants, in 1860 there was one criminal to every 1,647 inhabitants, in 1870 there was one criminal to every 1,021 inhabitants, in 1880 there was one criminal to every 837 inhabitants. The eleventh census will probably demonstrate the deplorable and alarming increase of crime. Mr. Brocker, a state prison superintendent, said at the national prison congress, held in Boston in 1888: "It is a fearful fact that a large proportion of our prison population is of the educated classes." These facts ought to demonstrate that intellectuality does not necessarily imply morality. When the Roman citizen was religious he was virtuous and brave, and his country became "mistress of the world." But when morality was divorced from intelligence, Rome fell. No wonder Washington said: "Let us with caution indulge the supposition that morality can be maintained without religion." The foremost statesman of our day, the grand old man, Gladstone, proclaims: "Every system which places religious education in the background is pernicious." President Eliot,



of Harvard University, recently wrote: "I am persuaded that it is a great error to secularize the public school: first because education would therefore be sterilized and degraded; secondly, because the attempt is too unnatural to succeed, and thirdly, because this policy never could make the public school the school for the whole population."

The testimony of many other men, most prominent as educators or statesmen, could be multiplied to show that merely secular education is rather a source of danger than a source of strength to the state or civil society. When power is not under control, it becomes the agent of destruction. When the stream sweeps along in its proper channel its power may be utilized in various ways to the advantage of the community. But when it breaks through its banks it becomes a means of desolation and ruin. Mere book knowledge, mere intellectuality in itself is power, but a destructive power when there are no religious principles, no conscience to control and guide it in obedience to the law of God. When we revere the eternal law we will revere the expression of it in human law. No nation has been founded on irreligion and no nation can long exist when irreligion is sapping its very foundation. The ship of state cannot ride out the storms that assail it, when the government and the individual citizen disregard and throw overboard the decalogue and the golden rule. Duty frequently imposes a cross, but promises and insures a crown. Burdens become imperative when conscience dictates them. Conscience dictates that we cannot ignore God in the child's education or substitute Caesar for God. The child belongs first to God because He is the Creator; secondly the child belongs to the parents as a secondary cause of the child's existence. The state as the guardian of the temporal interests of society, has also a claim upon the child. But its claims are subordinate to the Divine and parental rights. The state like an individual may be guilty of usurpation and act the tyrant, as did the ancient state of

Sparta. There the family was virtually annihilated, the conscience of the individual was utterly disregarded, and the citizen had no more rights than the pawns on a chess board have before the king. Sickly and ill-formed children were remorselessly put to death, while the healthy and robust children were torn from the embrace of parents by the minions of the state and trained in state schools in military companies for the use of the state.

The individual is not for the state. The state springs from the individual and exists to protect and maintain individual rights. We will grant that for the good of all concerned the state has a right to demand a certain amount of education for the proper exercise of the privilege of citizenship, for the right of suffrage. But the state has no right to demand that her citizens shall get the education on one side of a street rather than on the other, in one building rather than in another. Why should the state discriminate between her citizens? If the state will pay \$16 for each pupil taught reading, writing, and arithmetic in the school building a short distance away on Detroit street, why will the state not pay even \$6 a pupil for reading, writing and arithmetic of as good a quality and in as great a quantity, to as many children of citizens—just as loyal and worthy—when the education is imparted here on Whitman street? The state not only will not pay one cent for the intellectual goods taken by her from Whitman street, but forces the parents of these children and of thousands of others to contribute to the educational cost of the favored children in the Detroit Street School and of thousands of other wards of the state in the highly protected public schools. All should be equally protected or else we should have free trade in educational matters. This is another instance wherein a blind man can see that the law is not justice. In taxing the school which teaches religion and inculcates morality, the state taxes the school which does the most for the public good. The Ohio bill of rights of 1802 encouraged the blending of moral with secular

education. In Section 3 we read: "Religion, morality and knowledge, being essentially necessary to good government and the happiness of mankind, schools and the means of instruction shall forever be encouraged by legislative provision, not inconsistent with the rights of conscience."

Think of this declaration from our own bill of rights! "Religion, morality and knowledge essentially necessary to good government and the happiness of mankind." Yet religion and morality are ignored in the state schools. During a sermon preached in Trinity Episcopal Cathedral on the 5th of last April, Rev. Y. P. Morgan, the dean, is reported to have said: "The state school should provide a moral education, for the state demands what it does not give. It demands that a child should be intelligent and moral and yet does nothing to educate in that way." In the Forum of last March there appeared a remarkable paper on educational matters. It was written by Dr. John Bascom, who had been for fourteen years the President of the University of Wisconsin. In his article, "A New Policy for Public Schools," he says: "The public is interested in a certain kind and measure of knowledge and not in the external performance of an act. \* \* \* The state has accepted the education given in the parochial schools as equal in excellence to that in the state schools. At the same time it has not recognized these schools in the distribution of state money. The support of two sets of schools is thrown on the conscientious taxpayer and he is told that his redress lies in giving up a method to which his convictions have led him. Here is taxation without representation." We have in fact, whether by intention or not, infidel state schools.

By their side there should arise Christian state schools or denominational schools. We as Catholics do not ask those who want the public schools to give them up, nor do we ask as a minority what we are unwilling to give when we are in the majority. Rights are rights independent of majorities. Mr. Ray, a

prominent Protestant author, writing of Catholic countries, says: "In Austria, Bavaria, the Rhine provinces and in the Catholic Swiss cantons the difficulties arising from religious differences have been overcome and all the children have been brought under the influence of religious education without any religious party having been offended. The public educational fund is equitably distributed to Catholics and Protestants. A standard of instruction is required and a supervision to obtain that standard is exercised by the state. Religious instruction is not interfered with, but encouraged and left to the guidance of the respective pastors. Why could not this *modus vivendi* be adopted here? In some parts of our land an approach is made to the justice Protestants receive in Catholic countries. Catholic schools affiliated to the University of New York receive \$10 per scholar when a certain number of pupils have passed a successful examination in reading, spelling, geography, English grammar and arithmetic. We learn from "Symposium" on schools published a few months ago in the New York Independent, the leading Protestant paper, that there are no less than ten localities where a compromise has been effected between school boards and church authorities. In Savannah all the parochial schools since the war have been under the control of the city authorities with the following conditions:

1. Teachers in the Catholic schools shall be in all cases members of the Catholic Church, but be subject to examination and appointment by the Board of Education.

2. The text-books used in these schools shall be the same as used in other public schools, except books on history, geography and reading.

3. These schools shall be opened with the reading of Scripture and the Lord's Prayer. Such version of Scripture may be used as the teacher may prefer.

4. The holidays shall be such as are usually given to Catholic schools.

Such an arrangement, in my opinion, would be acceptable to Catholics in general. Why could it not be adopted here? When and where a sufficient number of Catholic or Protestant children can be assembled why not have there a public school, under Catholic or Protestant control or direction as far as religion is concerned?

Where they are not sufficient in numbers to form a school by themselves, let their religious instruction be attended to by their parents or the church to which they belong. Infidels and such might object to this plan. Their objections would be, as it ought to be, a recommendation of the plan to a Christian people. Let them also have their own schools. There must be something radically wrong in a system of education which excludes thousands of children from its school rooms. All these children are not the children of Catholic parents.

When the objectionable school law was defeated at the polls in Wisconsin last year, it was found that the Lutheran denomination there had more parochial schools than the Catholic Church, having 287 to 260 under Catholic control. Thus it may be seen that Catholic parents are not the only parents who have stern, conscientious objections to the anti-parental and anti-religious public school. What must we think of the school system which debars one-fourth of the school children from its doors? Twelve thousand Catholic children in our schools of this city are virtually ostracised by the state. Is this right? The efficiency of the Catholic schools is decried and misrepresented for a purpose. The time given to religious instruction, it is said, makes less effective mental culture on other points. The assertion has been disproved time and again by the impartial competition with the public and higher grade schools. Within the past year there were four competitions in New York city for cadetship for West Point Academy. All were won by Catholic parochial school pupils, though two of three that composed the board of examiners, at least in one



case, were public school teachers. Some that entered the competition were graduates of the public schools—one was from Columbia College and several were from the city college. The winners were Thomas F. Dwyer, Paul Malone, Ed. Dowling and Arthur V. Donnelly. From their names you may guess to what class of Americans they belong. Other parochial school boys were next in the race. A similar victory was scored in Buffalo and in Manchester, N. H. Two boys there took the West Point prize.

No so long ago a Cathedral School boy of this city won the cadetship for the Annapolis Naval Academy. In Springfield, Mass., a short time ago, nineteen young women applied for vacancies in the postoffice under civil service rules. The first five to pass the examination successfully were five graduates of a Catholic parochial school. The Yankee Catholic girls won the prizes from the Yankee public school girls. As the effect is proportionate to the cause these results are not surprising to us. There is in most cases in our schools a religious vocation to the office of teacher, and hence a most conscientious devotedness to their responsible life office, a devotedness and self-sacrifice that money cannot purchase. Our teachers labor with the assurance that "those who instruct many unto justice shall shine as stars for all eternity."

The attitude of the Catholic Church toward popular education is continually maligned. Last March the New York Sun said: "If the Roman Catholic Church ruled in reality in so-called Catholic countries it might be held responsible for the illiteracy of the people of these countries, but the Roman Catholic Church does not rule any country now, so the claim of your German friend is all bosh. The Roman Church has a firmer hold on the Province of Quebec in Canada than in any so-called Catholic country in Europe, yet the percentage of attendance at the schools there is 76 of the total number enrolled, while the average of the



entire dominion is 65 per cent." The average attendance in Cleveland public schools is not over 70 per cent, from the latest report I could get yesterday evening. A deep thinker has said: "We might just as well expect a harvest without sowing seed as to expect a Christian people without Christian education." In line with this Rev. Dr. Barrows, a Protestant minister, says: "Every one who has traveled among the villages of either the East or West will recall the painful circumstance that accommodations for worship far exceed the number of worshippers. It is also the same in cities." Over 60 of the 250 Protestant churches of Boston might be closed. It is estimated that in the country at large there are fully 25,000 churches, involving capital to the extent of \$12,500,000, that might be dispensed with—nay, that ought to be dispensed with on the score of mere economy and of Christian fraternity and charity." If the Godless schools of the land continue to teach the children of Protestant parents, the Protestant minister will find "his occupation gone." Many of their churches now instead of being places of real and devout worship, are places of more or less entertainment. For the sake of self-preservation ministers and their people should unite to demand with us that the Christian children of this land shall receive Christian education.

It is the obligation and solemn duty of Catholic parents to provide at any cost schools for their children, where their religion and faith and their Christian duties will be daily inculcated by word and by example. No Catholic, no matter what his position, can in conscience approve of any system of education from which religious instruction is totally excluded. Knowing its importance our late lamented bishop, in season and out of season, insisted on the school with the church, and directed that where both were needed that the school should be built first. The people in whose interest and for the benefit of whose children this school has been built, should take a deep interest in all that pertains to it. The

worthy pastor should be assisted with generous help to provide the ways and means necessary to carry on the great and good work. The devoted teachers should be encouraged in their earnest and unselfish labors with the children by the kind and thoughtful co-operation of the parents. The school is to be a citadel of Christian education, in which the young are to be prepared to battle for God and country and to be equipped in mind and heart to honorably and ably fulfill the duties to which they will be called. We read that in the olden time the noble Roman widow of Grachus was called upon by a lady vain and wealthy. She exhibited to the widow her rich jewels and asked her to bring forth her own for comparison. The widow said that she possessed richer jewels, but procrastinated until her two noble boys came bounding in from school and threw themselves in their mother's arms. Then the widow arose with dignity and honest pride, and said to her visitor: "Here are my jewels, in comparison to which yours are but dross." Lo, here surrounding us are the jewels of the parents and of the congregation. Their value is far greater than anything else on earth, for "Of such is the Kingdom of Heaven." For them great sacrifices have been made in the construction of this banner school building, and will continue to be made in the Christian education imparted with great cost, but with loving solicitude. I congratulate the zealous pastor and his worthy assistant and the good and generous people of St. Patrick's on the completion of this magnificent school building dedicated to-day by prayer and hymn and solemn ceremony to Christian education. May it be for all who have co-operated in the noble work, their joy and their crown. This noble edifice proclaims to this vast concourse of people and to this community and to all who have the courage of their convictions, that where there is solid principle to guide, true conscience to enforce, and strong will to execute, there is not wanting power to bring a good and great and grand work to joyful completion.

## The Golden Jubilee.

Written by Anne Elizabeth O'Hare.

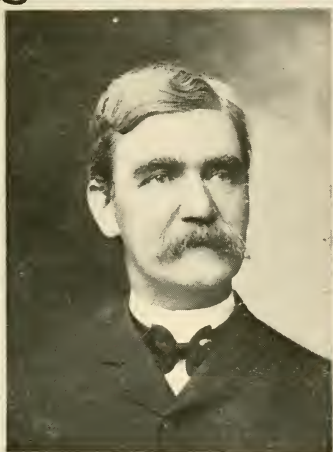
**I**N THE splendid observance at St. Patrick's Church on Wednesday a parochial golden jubilee was celebrated for the second time in the history of Cleveland.

Not that the observance was in any sense parochial. It was particularly the anniversary of organized Catholicity on the west side of the river, and generally, by various ties of interest and association, a jubilee for all the Catholics of Cleveland, as was manifest to any observer of the diversely constituted crowd, armed with passports of admission, that blackened the street early in the morning and poured into the church the moment the doors were opened. Ordinarily St. Patrick's seems spacious. Compared with the multitude that surged in to occupy it Wednesday morning, however, its space contracted into relative insignificance. There was considerable compression while the aisles and entrances were kept free for the entrance of the clergy. Then the unseated throngs breathed more easily, spreading good-naturedly into the aisles or comfortably ensconcing themselves on the sanctuary steps.

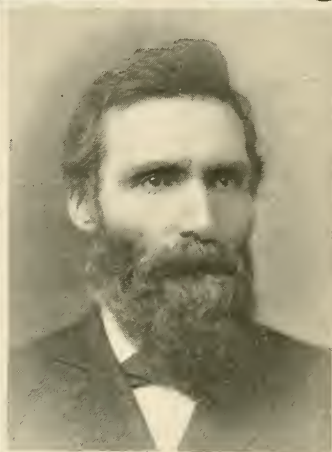
The church had been effectively but not elaborately adorned for its jubilee. Spreading branches of foliage reached out from the capitals of the pillars and half spanned the aisles with trellises of greenery, so twined among the lights that when the Sanctus gave the signal for the church's illumination, they seemed suddenly hung with hundreds of radiant globules of amber. On the altar only tiers of tall vases filled with yellow and white chrysanthemums supplemented the golden glow from the candles and the shining robes of the officiating priests.

There were about ninety clergymen, besides sixty vested acolytes, in the procession that filed out from the pastoral residence shortly after half past 9 o'clock. Their vestments fluttered in the bleak breezes of an exaggerated November day. The weather did nothing, indeed, to nourish the jubilee spirit, and it is saying much for the dignity and impressiveness of the processional that it lost nothing of either on account of the blasts that encompassed it or the snow flurries that beat against the faces of the marchers and powdered the purple of the prelates and the gold of the officers of the Mass. Once inside the church, the organ piped up the inspiring strains of St. Patrick's Day as the long line streamed up the middle aisle, the surpliced clergy taking places in the nave, and the others entering the sanctuary. These latter included the Rt. Rev. Ign. F. Horstmann, celebrant of the Mass, with his deacons of honor, the Revs. Patrick O'Brien and James O'Leary; the Rt. Rev. Msgr. T. P. Thorpe, assistant priest; the deacon and sub-deacon, Revs. A. E. Manning and T. F. Mahon, the masters of ceremony, Revs. T. C. O'Reilly, D. D., and T. F. Fahey; the Rt. Rev. Msgr. F. M. Boff, V. G., and the preacher, the Most Rev. John Ireland, and his chaplains, Revs. William McMahon and T. F. Maher, D. D.

At once the Pontifical Mass began. There was something in its measured solemnity, in the triumphant burst of melody from many voices, with the mighty undertone of organ and orchestra, that immediately keyed up the chilled spirit of the participants to the proper jubilee tone. All the jubilant significance of a day that celebrated the glorious close of fifty years of progress and struggle, of work and worship, of faith conquering and unconquerable, rose up, almost tangibly, to meet the first strains of the "Ecce Sacerdos." And immediately all the accessories, flowers and foliage, lights and music, each in its way expressive, assumed their natural proportions as the setting for a great Fact. The Mass was the supreme expression of the jubilee. At



WM A. MANNING



JNO J. L'ESTRANGE



MICHAEL CUMMINGS



PATRICK REIDY



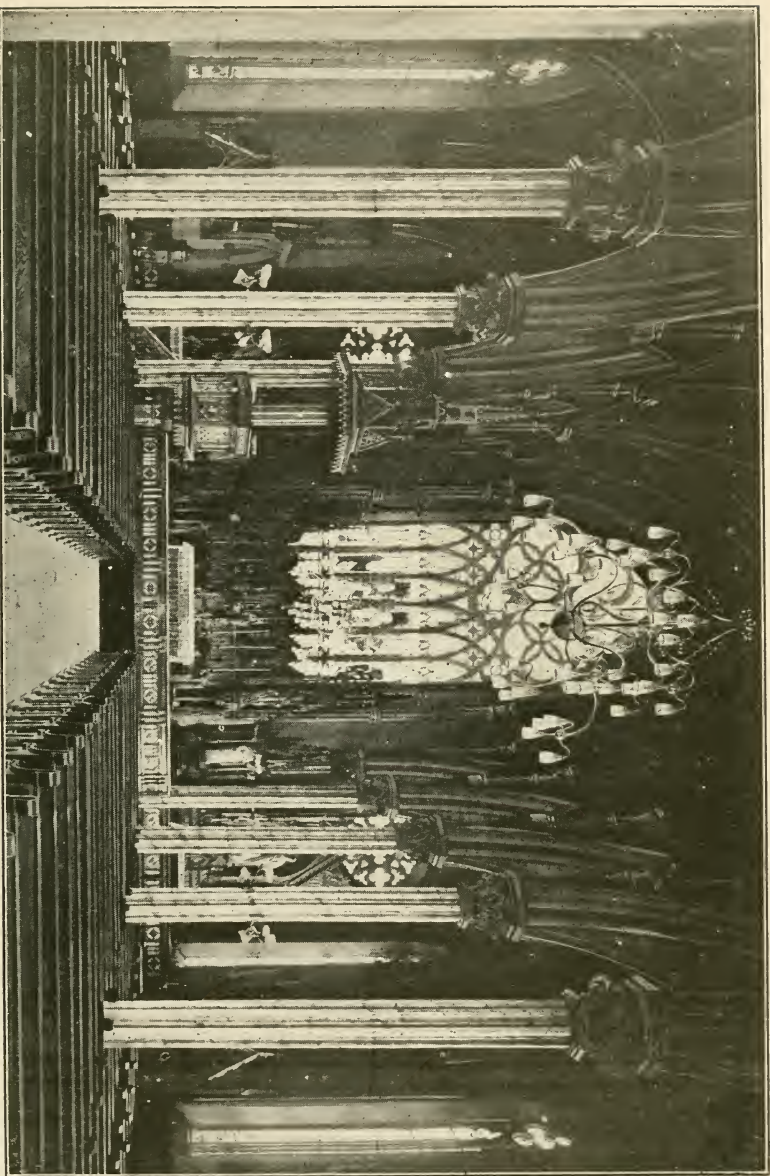






REV. JOHN SHERIDAN

1873-1890



INTERIOR OF ST. PATRICK'S







RT. REV. IGN. F. HORSTMANN, D. D.  
Present Bishop of Cleveland  
Appointed November 29, 1891



its first words it was borne in upon the multitude that St. Patrick's Church had a jubilee because daily for fifty years it had provided an altar for the Sacrifice that preceded and outlasts all the generations of worshippers.

The sermon emphasized this message. It was the first time most of the auditors had had an opportunity to listen to the eloquence of the Archbishop of St. Paul, and there was a straining of eyes and ears as Msgr. Ireland mounted the pulpit and announced his text in the distinct and deliberate manner which is characteristic of him. There is plenty of fire and force in his oratory, an abandon of gesture and a great variety of tone, above all, an impassioned earnestness that almost compels conviction, but with it all the Archbishop never forgets the importance of the final syllable. His eloquence is of an unusual kind. At first one is distracted by a few slight peculiarities of voice and intonation, but afterwards, when one surrenders to the man himself, these become but the accompaniments of his message. He has the presence of an orator, gracious and winning. His manner is Gallic in the frequency of his gestures, in the combined expressiveness of face and hands and shoulders, and Celtic in its flashes of fire, in the quick changes from pleading to passion. His matter, with the swinging periods that he delivers with such sonorousness, is almost wholly Latin. There is something very picturesque in his delivery, in the vigor and power and animation with which he marshals out his well-ordered arguments. His thought is clear and deep, striking straight to the heart of things, and his jubilee sermon was a magnificently logical exposition of the need of religion, of the moral mission of the Church, from the postulates of an incredulous and self-sufficient age.

But behind his manner and his matter, and dominating both, the permanent impression left by Archbishop Ireland's preaching is of the force and sincerity of the man himself. It was this personal force that kept an audience motionless for nearly an

hour and a half on Wednesday morning. There is no need to listen to him long to understand the power with which he is credited in the shaping of men and events.

It was after 1 o'clock before the services concluded. The clergy and choir and congregation joined, at the close, in "Te Deum," a great chorus of thanksgiving that rose up through the arches and fluttered the green branches into a rustling accompaniment. It was the final note in a memorable service of jubilee.

The clergymen, whose number by this time had swelled to more than a hundred, after being received by Archbishop Ireland in the rectory parlors, repaired to the Convent of Our Lady of Lourdes, on Franklin avenue, where they were entertained at luncheon by the pastor of St. Patrick's, the Rev. Francis Moran.

Nearly a hundred and fifty clergymen were seated around the tables in the auditorium of the Academy of Our Lady of Lourdes. The Rev. William McMahon acted as toastmaster. In introducing the Rt. Rev. Bishop Horstmann, the first speaker, who responded to the toast, "Our Holy Father," Father McMahon referred jestingly to the newspaper rumors which predicted a transfer of the Bishop of Cleveland to the archiepiscopal see of Milwaukee. He said there could be no compensating advantages for Cleveland, with its Mark Hanna and Herrick and Tom Johnson, in a city like Milwaukee, which was famous only for its Schlitz.

Msgr. T. P. Thorpe eulogized the Bishops of the diocese; the Rev. J. T. O'Connell, of Toledo, responded to the toast, "The Diocese," and Rev. T. C. O'Reilly, D. D., an old St. Patrick's boy, was called upon to speak of "The Parish." Archbishop Ireland was then asked for a speech. He was given an ovation, all the guests rising to their feet as he got up to address them. He said he knew Cleveland well, having first passed through it as a boy in 1852, when his steamer touched at a projecting pier, and the city was represented by a few scattered houses.

Father Moran, the pastor of St. Patrick's, also made a very graceful speech, in which he thanked the Archbishop, the Bishop, and the clergy for honoring the celebration by their presence. He especially thanked Archbishop Ireland for his magnificent jubilee discourse. At the conclusion of the banquet Archbishop Ireland held another informal reception for the priests, winning them all by his hearty geniality.

The response of Rev. T. C. O'Reilly, D. D., to the subject of "Our Parish," as it dealt with the priests and people of St. Patrick's and is of local interest, is here given in full:

"The simplest unit in ecclesiastical organization, as we know, is the parish. It is in the parish and through the priest who has care of it, that the blessings, promised to the universal church and centered in the primacy of Peter, finally descend upon the souls of the faithful. It is in the parish that the ministrations of the chief pastor of the diocese, in union with Peter's successor, finally accomplish their beneficent effects. It is in the parish and in response to the devoted toil of the pastor, under the direction of his bishop, that the principles of religion and morality, the only abiding basis of patriotism and civic virtue, place the solid foundation for the only perfect because Christian citizenship.

"As it is through the parish that the blessings of the true religion reach the people, so it is through the Christian character of the parishes that the glory of the church is best seen. As the parishes are, so will be the church. The parish is made up of pastor and people. Its history will correspond with the character of its pastors and the character of its people. What St. Patrick's parish is today will be in harmony with these two causes, the character of its pastors from the beginning, and the quality of its people from the beginning.

"The pastors and the people of St. Patrick's for fifty years ! I hold in my hand a list of the priests who have served in this

parish, and with your kind indulgence I beg leave to read it. (Here the speaker read the names of the priests who have officiated in St. Patrick's from its foundation in 1853 to the present, 1903)—Fathers Jas. Conlan, J. Vincent Conlan, Michael Kennedy, John Sheridan, Eugene M. O'Callaghan, Timothy M. Mahoney, all of whom have passed to their reward; Patrick O'Brien, J. Clarke, T. P. Lamb, Jas. O'Leary, J. P. McClosky, F. Hopp, M. J. Regan, M. D. Leahy, J. T. Moran, and the present assistants, Fathers O'Hare and English, and the present able pastor, Father Moran, at whose thoughtful and kind invitation we are here today. Associated with these names is a host of recollections, more vivid in the memory of many here than in mine. Of those, who still bear with distinguished honor the armor of Captains of Christ in the church militant, considerations of regard forbid me to speak.

"Of those, who are held by the pioneer Catholics of this parish as crowned in the church triumphant, who could worthily speak the words of praise deserved?

"I scarcely venture to lay an additional laurel on the tombs of the first pastors, so many are the garlands with which undying gratitude has bedecked them.

"To the zeal of the Conlans, James and Vincent, were confided by a benign providence the beginnings of St. Patrick's.

"With what marvelous results, let the hearts of this dear old parish, in which their names are cherished as those of the saints of old, be the all-sufficient testimony !

"The zeal and the keen intellect of an O'Callaghan recall the twofold glory of the best days of the Irish church, when her apostolic sons went forth with the twin mission of spreading the reign of holiness and knowledge.

"Who that recalls the name of Father Timothy Mahoney, but feels his heart expand at the memory of his wide, his universal sympathy, a sympathy which gained for him in the souls

of his people, young and old, the special place reserved to those alone who possess the charming gifts of true, Christian, priestly courtesy, best described by the epithet given to him by his loving flock, Soggarth Aroon?

"To this day many of the older members of this parish, under the inspiration of Celtic piety, will tell you of the many benedictions that flowed upon them from the familiar salutations of Father Mahoney, 'Good-day, my child, God bless this family and this home,' and they add with touching reverence, 'God be good to him, the Soggarth Aroon.'"

"But I must make an end of mentioning particular names, and still there is one that is enshrined in the hearts of our people, and ill would it become a child of this parish, as before his vision stands forth a venerated figure beaming with a tenderness drawn from the spirit of the Master who bade the little ones come unto Him—ill would it become a child of this parish, in whom may the lesson not have been entirely lost and from whose memory it can never fade—to leave unsounded before this distinguished assembly the dear name of Father Sheridan, the saintly priest, the children's friend.

"Not for those who are native to this portion of God's vineyard, but for those who come from parts afar, need I say that the names of Conlan, O'Callaghan, Mahoney, and Sheridan are names to conjure with in the Catholic homes of St. Patrick's parish.

"It is indeed true, my friends, that the people of St. Patrick's could do nothing without the pastors, but it is equally true, that the pastors could do nothing without the people. Of course I will not detain you by mentioning even the principal names of the good people of St. Patrick's, who so faithfully corresponded to the saintly labors of their priests, as to produce the fruits that we behold before us today, and those other fruits that are unseen by the eye of men, of which, after all, the visible fruits are but



typical, those fruits which sparkle in the harvest known to but God and His angels. Saints on earth there are; in Heaven above there are saints united by special bonds of fellowship, as children of St. Patrick's parish.

"The open-hearted co-operation of a faithful people, most of whom were poor, made it possible for Father Conlan to build the West Side's mother church and school and later to lay the foundations and rear heavenward the noble walls of a second church, which fittingly bears the name of the glorious Apostle of Ireland. Again, years and years of constant generosity, during bad times as well as good, gave to Father Mahoney the comfort and joy of freeing from every cent of debt the temple of God. A generous people enabled pastor after pastor, from the very inception of the parish, to carry on an efficient parochial school, and no sacrifice was ever considered burdensome by them when made for the support of religious teachers, those God-inspired aids of the priest, the brothers and the sisters.

"Still later when, owing to the rapid growth of the parish, the schools became too small, the same generosity enabled a zealous pastor, who is still amongst us, to build the present magnificent school, which ranks among the glories of our diocese. And in response to another, whose zeal for the beauty of God's house has blossomed forth into so many fruits of artistic taste, new and elegant windows were put in to let the rays of heavenly light fall in subdued and mellow splendor on the solemn rites, the fine architectural lines of the noble arches of the church came forth in the colors of the sun-set from the artist's brush, the rich tones of a grand new organ charmed the souls of the worshipers into a more wrapt devotion, and high above were raised those tuneful chimes whose metal tongues on this day of golden jubilee chant the song of praise and gratitude for the blessings of five decades.



"This parish has always been distinguished for its loyalty to the cause of Catholic education, for its deep sense of the necessity of frequenting the sacraments, for the thorough Catholic tone pervading its life and showing itself in many flourishing confraternities, all animated by a spirit of self-sacrifice in the interest of every cause that tends to the glory of God and the good of His people.

"The mature parish naturally has needs unfelt by a parish in its infant or adolescent state. Not always, even when its guides in consultation with the best minds of the parish have come to appreciate these needs, is there the courage required to satisfy them. Is it not true that both wisdom and courage in an admirable degree are displayed by St. Patrick's parish, in the conception and execution of a plan that attempts to meet new demands springing from conditions and circumstances peculiar to our own day? I take it, that the Catholic Club House now rising in majestic proportions, a lesson in architectural art to each passer-by of our beautiful city, is the visible embodiment of a noble conception, and a symbol that worthily typifies the Christian feeling for culture, that has organically developed from the simple beginnings of St. Patrick's parish. I take it that within the walls of the new Club House Catholic principle shall ever reign, that everything tending to promote the solid and the ornamental in Catholic education, individual and social, shall there find a welcome, that those of old and middle age shall there be strengthened in their battle for the right, that those in the younger years of manhood and womanhood shall there find, unmingled with the dangers and temptations of the world, rare opportunities for growth in Christian culture.

"Knowing the kinship of this its special mission with the spirit of the past in this parish and speaking of today for this parish, I bid the new edifice welcome among its monuments. I make bold to prophesy, that it will have a career fertile in bene-

ficient influences and that the historian of the future will have good cause to record it as an achievement, that fittingly crowns the fifty years of zealous work for God and His people within the bounds of St. Patrick's parish.

"Golden, indeed, is this day for the members of St. Patrick's parish, golden in its memories of the past, golden in its joys of the present, golden in its promise for the future. Long live the zeal of its pastors, long live the parish of St. Patrick !"

## Jubilee Vespers.

In the evening the jubilee celebration was brought to a close by a chimes concert under the direction of Mr. Francis Kilfoyle, and the singing of Solemn Vespers. The church was again crowded and the brilliant light effects accentuated the impression of festivity. The Rev. Gilbert P. Jennings was celebrant of the Vespers; Rev. T. C. O'Reilly, D. D., deacon; Rev. T. F. Fahey, sub-deacon, and Revs. E. M. O'Hare and F. X. English, masters of ceremony.

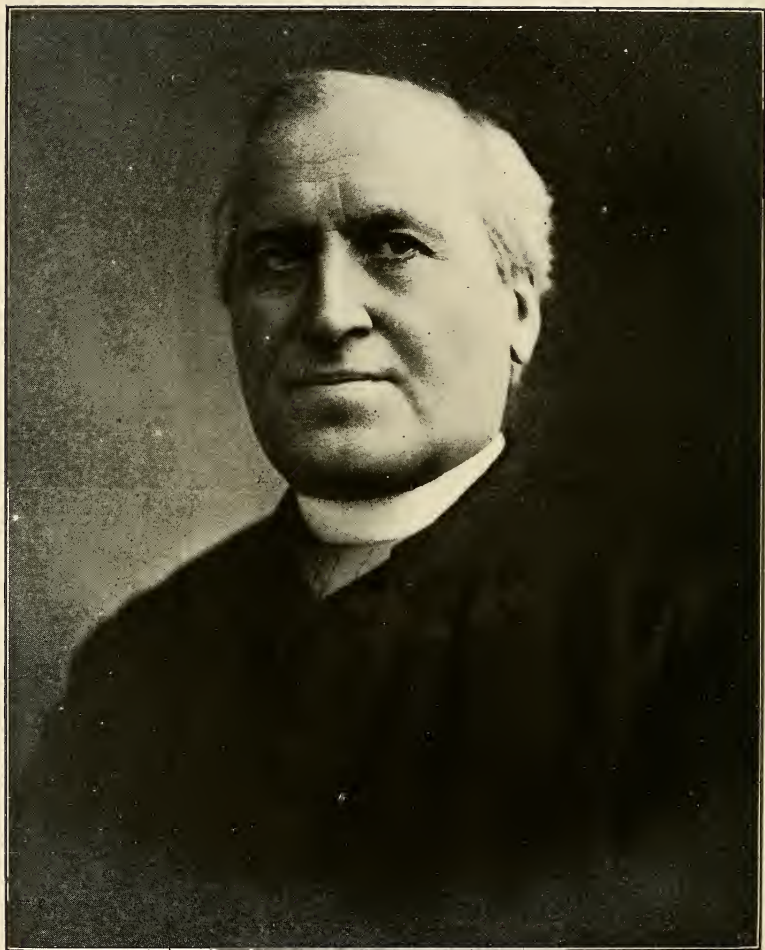
Rev. Patrick O'Brien, of Toledo, a former pastor, preached the sermon. Father O'Brien spoke enthusiastically of the progress of St. Patrick's parish, and referred the zeal and loyalty of the parishoners to the missionary spirit of the Irish people. In conclusion, he counseled his hearers to hold fast to the faith of their fathers, remaining worthy successors of the pioneers whose Catholicity was glorified in the celebration of the day.

The music at the vesper service, as at the Pontifical Mass in the morning, was notably beautiful. Many of the listeners were heard to remark that few more admirable programs of church music had ever been heard in Cleveland. It was under the direction of Mr. Francis Kilfoyle, the able organist. The regular choir was assisted by a number of well-known singers. Hrubby's Orchestra re-enforced the organ accompaniment.

Thursday morning Solemn Requiem Mass for the deceased parishoners was celebrated at 9 o'clock by Rev. Francis Moran. Rev. John R. Quinlan was deacon and Rev. T. P. Lamb sub-deacon. An appropriate sermon was delivered by Rev. T. F. Mahon.







MOST REV. JOHN IRELAND,  
Archbishop of St. Paul



### Archbishop Ireland's Sermon.

**H**OW lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord—Thy altars, O Lord of hosts, my King and my God! Blessed are they that dwell in Thy house, O Lord; they shall praise Thee for ever and ever.—Ps. 83.

From the shades of the past, awakened by memory's wand, fifty years rise before us—fifty years of soul-service and soul-life in St. Patrick's Church.

It is well that the closing day of those fifty years be marked by solemn ceremony—in which we praise the Lord of Heaven for the harvests of Divine love and grace garnered during those years—in which we take to ourselves the holy resolve that harvests of the future be not unequal to those of the past in beauty and in richness.

Why are churches built? What use are they to men? Of what value are they?

This is an age of positivism. Things are prized for their results, for their bearings upon human needs and their power to satisfy those needs. To dream and to sentiment small room is allotted. Tell me, the age cries out, what the things you speak of do for me; and I will tell you what the value is which I put upon them.

To this age of positivism, claiming to know only the needs of human life on earth, I put my question: What is the value of churches? And I shall answer it from the age's own postulates.

Build as you will, fellowmen, structures of a hundred other kinds: homes and shops, schools and justice halls, factories and banks. All such are needed; they minister to the demands of material life. But, fellowmen, are there not bubbling up from your being's deepest fibre other demands, which matter and all the fashions of matter do not and cannot satisfy; which, in their craving for their fill, impel you upwards and imperiously bid you seek satiety from invisible, supernatural regions? Written it is in holiest writ, and written it is in man's nature, sculptured there in traces ineffaceable: "Not on bread alone doth man live, but in every word that proceedeth from the mouth of God." And that the bread from the skies, so necessary to man's truest life, be grasped by the hungry soul, build, fellowmen, temples sacred to the religion of the Most High.

I define the Church: "The house of prayer."

Prayer is the rising of the soul to God in adoration and praise, in thanksgiving and petition.

The rising of the soul to God is the soul's native law. By native law the plant imprisoned in subterranean darkness speeds towards the light of day its restless vines, ever weak and colorless, until they have absorbed light's coveted rays. By native law the dependent infant reaches towards its parent its tiny hands, invoking love and help. In like manner the soul of man rises towards God.

That religion—the soaring of the soul towards God, is a natural instinct of humanity, is proven by the universality of its manifestations. Never was there a people, or a tribe, without religion. The outward forms into which it translated itself were dissimilar; not seldom, even these were rude and barbarous, betraying too vividly the lowness of the mind which guided and fashioned them. But what the forms were is a question irrelevant; my thesis for the nonce is the existence of religious instinct in one manner or another in human nature under all circumstances

and conditions, in all ages and beneath all skies. Forms of religion vary; religion remains the fact unchangeable. We may take notice of occurrences of our present times. There are those multitudes willing to throw aside Christ and His revelation. Do they remain without a form of religion? This they will not, they cannot do. They must, if not in one way, then in some other, move towards the invisible and the supernatural. Veiled prophets come out from the mountains of remote India; self-missioned teachers spring up in neighboring city or village; they are the bearers, they say, of a message of religion; and hungering crowds hurry to greet them. It is but another manifestation of humanity's religiousness. Men may depart from established forms of religion, however rational those be; but from religion itself they do not depart. Religion is universal in the life of humanity.

What is so universal in humanity as religion is no accident in its life, no mere rippling of whim or fancy upon the surface of its activities; it is a deeply imbedded law of its very nature, such that without it humanity is not itself, as the sun of the firmament is not itself, if the power were not in it to give out light and heat.

That here and there individuals declare they are void of the religious instinct, goes for nought, in presence of humanity's universal ascent towards the heavens. A fact of this kind merely imposes the interrogation: are such individuals normal parts and parcels of legitimate humanity?

From God to God—this the everlasting scroll written across the forehead of humanity.

Turn, I beg you, into close introspection of yourself the calm eye of thoughtful observation. Is there not there, in the depths of your soul, a ceaseless throbbing of dependency? No, you are not from yourself; nor are you from the beings around you, no less fragile and fleeting than you are. And yet you are not from nothing. Your reason speaks. Whence then? From a

Being Eternal—the Author of all else—and because He is the Author of all else—a Being infinite and incomprehensible, supremely intelligent. To your throbbing of dependency, what now succeeds? The child recognizing its parent—the instinctive rush towards the eternal, in adoration and praise, in love, thanksgiving and petition. This is the vital, resistless swing of the soul; this is religion—from God to God.

To forbid to the soul the giving of itself to God in acts of religion is to smother the forcible utterance of its self-consciousness, to repress the instinctive breathings necessary to its growth and its life.

The soul exhales itself in prayer and invocation to the Infinite; and, in return, takes back into itself from the Infinite something of the Infinite's own life and power. The ascent of the human to the Divine, the descent of the Divine to the human—these the conditions of life and growth for the soul.

Sprung upward on the wing of worship and love, the soul is in the immediate presence of truth, goodness, beauty—ideal and supreme. Being feeds from ambient atmosphere. It is the law of matter; it is the law of spirit. In juxtaposition with the Divine, the soul inhales the life of the Divine. Ideal truth has illuminated its understanding; ideal goodness has tempered its will; ideal beauty has shed splendor over its whole countenance. The soul is transformed. It returns to earth, a new entity. While still moving upon the earth, it dominates earth's possessions; it scorns and defies the miasmata of earth's mires and lowlands; it purifies earth's aspirations, and in its own repeated flights towards the Infinite lifts other souls that are near it to heights of inspiration and of daring otherwise unknown and inaccessible.

Rich are the free-willed gifts cast by generous Omnipotence into the treasury of the soul in reward for its acts of worship and invocation. "Better is one day in Thy courts, O Lord, above thousands" \* \* \* "For God loveth mercy and truth; the

Lord will give grace and glory. He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in Thee."

I appeal, children of God, to the facts of your own blessed experience. When did you, on bended knee, salute the Infinite, saying, "Our Father who are in heaven," without the feeling that you were rising into a higher and better life, and that a new sunshine was shedding upon you its rays and warming you into sweetest and purest ethereal love? When did you, amid sorrowing moments of trial and temptation, exclaim: "My help is in the name of the Lord; O Lord, hasten to my help," without the inmost conviction that strength and comfort, such as earth does not allow, were descending into your heart, recreating it into joyousness and victory? When did you fall prostrate in adoration within the sacred precincts of the temple of religion without a thrill, as it were, from the harmonies of God's supernal abode, passing through the soul, and attuning it, in manner extraordinary, to the music of eternal truth and eternal love? When did you depart from the temple, God's house on earth, without new strength to battle with sin and misery, without new ambition to serve faithfully God, and for God's sake, fellowman?

The soul of man exhales itself in worship and prayer in all places and at all times; wherever and whenever it speaks to God, God listens and pours out in answer love and beneficence. But the place where heaven comes nearest to earth, where the Divine breathings meet in closest contact the breathings of the human soul, is the Church, which the Lord Himself names emphatically "the Lord's house," "the house of prayer." There, all conditions unite to uplift the soul into the attitude of prayer; there, soul lends to soul its upbearing wing and prayer is no longer the secluded act of a solitary soul, but the collective fight towards the skies of humanity itself; there, all the ties which link humanity to its Ruler and Father are set into activity to bring man up and to



bring God down. "Where there are two or three gathered together in my name there I am in the midst of them." This, the promise of Him who came from heaven to teach us to pray. When the temple in Jerusalem was completed and solemn consecration made of it, "the majesty of the Lord filled the house"; the Lord set there in manner most special His throne of grace, whence to give generous answer to sacrifice and petition. And if this was true of the Temple of Solomon, how much more so is it of the Christian Church, where dwells in Eucharistic love the Incarnate God of Galilee, where humanity and divinity touch each other in closest contact, in order that poor trembling, suffering humanity, wrapt up physically, as it were, in the embrace of the divinity, may take into itself, as its very own, the richness of the power and the glory of the divinity.

As prayer is a vital act of the soul there must be, where men are, churches, houses of prayer, if human life is to be normal and complete. Whatever other buildings cover the land, and proffer to men their uses, if among them provision is not made for man's higher and better life, man is not uplifted towards the skies; he is but part of the clay upon which he rests his feet, part of the matter which is his daily food; he is not man, as God created him, as his very nature fain would have him be.

I define the Church: The house of spiritual strength and spiritual health. Is it sufficient that man have strength and health of body; that his life be human; that all the noble purposes to which he is impelled be safely reached? Assuredly not. Man is not the tiger, nor the lion; man is a moral entity, ruled by laws of moral righteousness, and dependent upon the due observance of those laws for what within him and around him is not of the mere animal. Without morals individual man is dehumanized; the family hearthstone is bereft of beauty and sacredness; the social organism is a fragile shell; the whole race of mankind is doomed to barbarism and ruin. All teachers of men

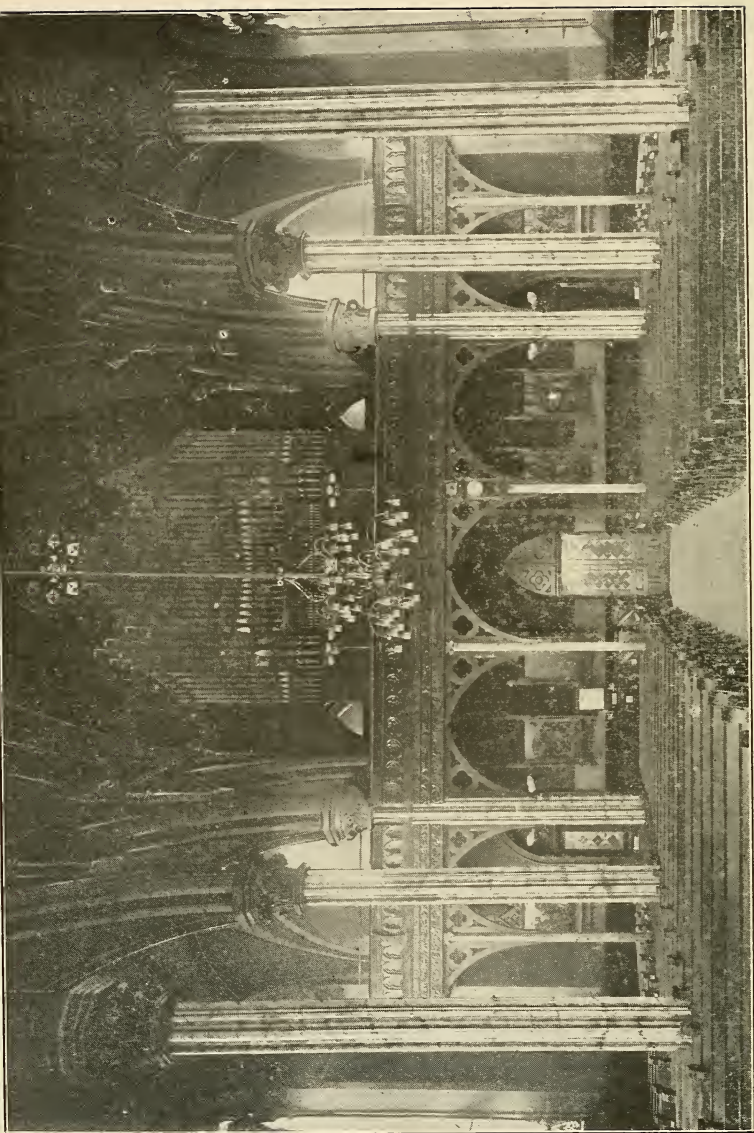




REV. JAMES O'LEARY  
Pastor of St. Patrick's  
1893-1901







INTERIOR OF ST. PATRICK'S

(Rear)

proclaim the need of morals; all institutions of humanity cry out for morals; all progress and elevation in humanity rest upon morals as the solitary foundation upon which they may be built. Whence then, do morals come? Morals are acts of the free human will. The intellect propounds principles which guide and influence the will; the will yields assent to those principles. Force from without is at times able to hold back the will from exterior manifestations but it cannot control the soul in its interior life where lies the root of human morality. Decrees of legislatures and bayonets of armies never create morals.

Principles are required that reach into the fibre of the soul. What shall those principles be? The philosophy of earth has read out its principles. They are idlest theories, vain and futile barriers to the fierce passions that burn with volcanic fury in the bosom of humanity. The appeal is to the radiant beauty of virtue. But to the eye fevered with passion virtue loses its radiance and evil puts on a dazzling glow. The appeal is the welfare of society. But what cares he for society who is its castaway and the victim, as he believes, of its rules and orderings? The appeal is to the ultimate weal of the human race. But he who feels himself the mere atom in the mass is but little disposed to do himself violence for the sake of other atoms, of which he knows nothing, and for which he cares nothing. The atom is selfish, and seeks self; no promised vista of remote good to others, removed from it by unreachable time, will deaden in it the clamorings of exacting appetite.

Philosophers, seated in their easy chair, far away from ills and fears, find slender difficulty in propounding theories of righteousness; romancing men and women, whose surroundings forbid the approach of dreaded temptation, find slender difficulty in repeating those theories and proposing them to the crowds. The touchstone of their value is the experiment made upon troubled and palpitating humanity, writhing in pain and misery, to whose

vision sin is opening the pathway to fields of apparent peace and pleasure. Such theories of morals as the philosophy of earth proposes! What are they to the youth maddened by wild fire coursing through his veins, and guarded, he imagines, by solitude and darkness; to the victim of grinding penury who spies plenty in artful robbery or murder; to the shame-stricken and the unfortunate to whom self-inflicted death brings full rescue from woe and remorse? Such theories—what are they to slaves of pelf and power, vowed insatiably to avarice and to ambition, confident that cunning manipulation of men and things will not only shield them from detection, but even win over favor and applause. Such theories of morals as the philosophy of earth proposes—they are formulas to be toyed with in playful discussions of the problems of humanity's life; they are without weight in the practical solution of those problems.

Pitiable it is to hear the frequent discourse on the need of morals, to witness the frequent outreaching of the hand in search of enduring props on which to rest them. I do justice to my fellowmen of the present age. The gaping chasms affright them, which open daily wider and wider, as morals private and public weaken and decline amid the ever increasing forces of matter and the ever increasing complexities of social and civil interests; and, sorely distressed, they cry out, in earnestness and sincerity: Whence will come to us salvation? Alas! too often the distressful mistake is theirs; where salvation is not, thither they turn.

How generous men are today in building up schools and universities, in endowing libraries and fostering by all possible means the growth of mind in knowledge of the laws and secrets of nature, of the happenings of human history. Morals, it is thought, are in this manner made surer and safer. Not I who shall belittle the value of knowledge or the agencies set to work in its behalf. But this I shall say: Morals do not come from such knowledge; they do not come from nature's whole realm.



Human morals come from the Almighty God; and inasmuch as men are in need of morals, so are they in need of the Almighty God, and of intimate intercommunion with Him.

Be there over men the living moral law—the Supreme Sovereign, imposing upon men, in His creative act, the moral law as the native law of their being, and enforcing upon them by His omnipotent authority the observance of that law. Abstractions do not dominate the will of man; laws, whatever their form, do not command, unless with the laws there be the legislator and the Lord to sanction them, and sustain them with His authority.

The Creator, as all His works demonstrate, is a God of law. Creating man, He made him subject to law—to physical law in his physical being, to moral law in his moral being. Ruling men, the God of law rewards him who follows law, and punishes him who violates it.

Those, the principles of eternal truth upon which to build human morals. Teach men to know and remember those principles. And teach them to draw down upon their souls from the skies the dews of Divine grace that they have the force to follow their principles. For man, even in the presence of the Divine legislator, is weak and in need of help that he may keep the commandments. The philosophy of earth makes a fatal mistake, when it ignores the weakness of man—weakness which man in his inner consciousness feels and understands, of which the story of humanity is an abiding confession. In vain, however, would the philosophy of earth proclaim the moral weakness of man, since it holds in hand no balm to heal and strengthen him. Not so with the philosophy of heaven. The Lord of heaven is powerful “to strengthen the feeble hands and to confirm the weak knees;” to our petitions for His love and grace He gives attentive hearing.

You perceive, my brethren, why churches are built, why men throng their portals.

The church is the school of Divine truth, the shrine of Divine grace. In the church, sacred to the name of Jesus, the God-man of Galilee speaks today as of yore He did along the shores of Geneserath; He speaks through the ministry, which was commissioned by Him to teach all nations, with which He promised to be until the end of time. There the lessons are taught that God is sovereign, that man's lot in eternity is conditioned upon his conduct in the present life. There the moral law, as it is written upon the human conscience, as it is explained and widened by the precepts of supernatural revelation, is read out in all its bearings, and its obligations, so that no uncertainty is allowed as to its meaning or its application. And there with the promulgation of the law, there goes out to the soul, in return for its longings, the mercies and the riches of life which trickled down from Calvary's cross upon suffering and sinful humanity.

The Church is the shrine of grace. There, upon the altar, the sacrifice of the cross is repeated in propitiation and impetration—the victim that is slain being none other than He who, because of the reverence due Him, is never unheard of the Father. There the sacramental founts are open that all who are athirst may drink, and be refreshed and invigorated with the very nectar of heaven. In the sacrament of penance the bruised and wounded soul hearkens to sweet pardon: "Thy sins are forgiven;" in that of the Eucharist the food of angels is our food, that the strength and the purity of angels become our strength and our purity.

The millions who bow the knee in the tabernacles of the Lord repeat that they depart from those tabernacles with consciences quickened into righteousness, with souls rejuvenated in the strength of the Most High, and in that strength made fearless of the fiercest temptation. Have we not time and again turned away from the battlefields of life where our vision was growing dim and our moral energies were sinking backward, faint and dying

amid the world's pestilential air, and, entering into the temple of the living God, felt new breathings passing over the soul that quickly restored it to vigor and health, and evoked within it new aspirations and new impulses, beneath the throbbings of which the task was easy to scorn the deadliest attacks of sin and vice, and bear off in every warfare the palm of victory for virtue and righteousness? The facts which we witness in ourselves and in others around us are the facts of universal history. Wherever the religious life was freshest and strongest, there morals reached their highest level.

That now and then, men, to whose steppings the threshold of the church is not unfamiliar, fall a prey to sin, is no argument against the moral power of religion. Free will ever remains in man; and due conditions in absorbing the Divine current, and in shunning the occasions of evil are not always duly observed. The question is—what is the rule, not what is the exception. The rule is that the use of religious influences gives moral strength; the rule is that where those influences are not sought, moral weakness prevails and defeat in moral warfare strews the ground with wreckage and death.

Shall I again define the Church? It is the house of hope. A deepest need of the human soul amid its strugglings over the pathway of life, is hope. O the pathway of life! How arduous the march over it! It is never-ending effort, never-ending struggle! Barriers there are at every step, abysses there are beneath every footfall, clouds of dreary gloom overhang the traveler; misfortune and misery continuously assail him. Moments of calm and sunshine come but seldom and when they do come, the menace is ever with them that they are of brief duration. And then, only a short way off stands death, sickle in hand, before whom all, whoever we are, however we are armed, must, one time or another, fall to the ground.

What is it that sustains the soul of man in his wearying march, evoking from it the effort he must put forth holding off the heavy clouds that press downward upon him? Hope—and hope only—the vision of a goal to be reached, beckoning him to go forward despite all obstruction, holding out before his troubled soul a prize worthy of his labor, and by the earnest promise of this prize begetting even now comfort amid sorrow, peace and sweetness amid agonizing pain.

Man is so made that to live he must find in life a purpose that makes life worth the living. If the purpose before him is not real and abiding, then there must be for him at least the illusion of a purpose, the phosphorescent glare which he mistakes for the planet of light, the fitful warmth of the winter air, which he vainly imagines to be the long wished for summer. But illusions do not long deceive; and when they vanish, the darkness is only the more appalling, and the despair which takes the place of hope only the more destructive in its ravages upon the soul.

Is life worth living? The question is often put, and if no satisfactory answer is nigh, either life ceases, or if it still drags on, it is bereft of courage and joyousness, and while still called life, it is but the hollow and saddening echo of the grave.

Pessimism, the feeling begotten in the absence of hope, is the knell of death to all the cherished ideals of the modern positivist world—joyousness of heart, social beneficence, growth of human power and human culture. And pessimism is a lurking evil of our day. Stealthily it spreads through society its deadly poison; in the horrid atmosphere it creates souls are benumbed, happiness and progress cease, life is despised and thrown aside as an unbearable burthen.

Blessed hope! What is it that will beget thee and hold thee in the souls of men? I answer—religion.

The things of earth, the fairest and the best, do not satisfy the soul. However plentifully they pour out their fragrance, they

leave unfilled vast voids in the human heart; they blossom but for a day; they are never offered apart from some ill, some pain; and then, such as they are, the multitudes never grasp them—the multitudes are left ever thirsting, ever hungering. Illusions they are—the things of earth. Only by constant conjuring of shadows to blind and deceive is earth able to hold men upon its surface and stir them into a hectic flush of effort and of life.

An omnipotent Father above us, bidding us toil and suffer for His sake and the sake of eternal righteousness, and holding out, as the reward of victorious struggle, the supreme bliss of the skies; this it is that begets in man's soul unconquerable hope, and gives to human life a purpose and a meaning. Heaven awaiting us—what matters the emptiness of the things of earth? What matters poverty and suffering? Heaven awaiting us, where are the terrors of death itself? Heaven awaiting us, it is easy to wrestle with temptation; it is easy to put forth effort to live and to make life profitable, whether to one's self or to others. Heaven awaiting us, pain is changed into pleasure, and darkness into light. The foreshadow of heaven robes even earth with the glow of eternity's light.

Why build churches? That heaven be brought down to men; that hope remain upon earth.

It is, I have said, an age of positivism. Well, on the ground of most rigid positivism, is there not value to churches? To the believer, the supreme value of the Church is that it is the doorway to eternal life. But useful is the Church to all things: "It has the promise of the life that is, and of the life that is to come." It has the promise of the life that is, and because of this promise, to an age which measures all things by their effect upon this life, by their power to satisfy its needs, I say, for the sake of this life, be there churches in the land. You must not be without them, else the soul is stunted and sterile, virtue and hope flee from your souls.



America, queen of nations, queen of our heart's love, shall I speak to thee a word of warning? Build churches and see that thy people cross often their thresholds. A giant thou art in all that makes for material development and prosperity; a giant thou art in thy longings and thy ambitions, that thou be in all things that make for social growth and grandeur the leader and the teacher. Make then religion the foundation upon which thou buildest. Never did a nation grow and retain its health and strength without religion. It is history; the measure of a nation's power to bless its people, to bless the world, the measure of its power to live and to endure, was the measure of its religious convictions and its religious practices. Rome grew with its temples. Even the religion of the gods of Rome had power for the uplifting of the soul, the propagation of morals, the begetting of hopefulness, which agnosticism, mere secularism, has not and cannot have. If I choose between the religion of Jupiter and Minerva and the arid, soul-drying agnosticism of modern times, I choose for my country Minerva and Jupiter; for at least Minerva and Jupiter bespoke a supernatural world towards which, however faintly, they bade men uplift their eyes, while agnosticism commands them to see but black, cold clay, and to believe themselves mere atoms of clay. But loving and potent Jesus, whose pure teachings and sweet influences have given us religion stainless and undefiled, Thou reignest over America, and in Thee America will live and prosper.

One final word to the positivism of the age, in answer to an objection which it will not fail to raise.

I admit, it will say, that the needs you speak of lie deeply imbedded in the human soul; and I admit that God and heaven satisfy them, if a God and a heaven there are. But if a God and a heaven are dreams, religion is a dream, and there is no salvation for men, no satisfaction for the longings and aspirations of their souls.



That our God and our heaven are not dreams, arguments in number, from reason and history, give proof. But for the moment I seek none other than that which positivism itself affords. The argument is briefly stated. That the needs and instincts of which I speak are facts, facts which cannot be denied, positivism confesses. That they are not satisfied except through God and heaven, positivism must admit. Therefore, God and heaven are facts, no less than the needs and instincts which call for them. In this world, this kosmos, as it is so rightly called, is it not the rule that where needs and instincts are discovered the goal towards which they irresistibly tend is, also, discovered? What is there that the material body of man requires, that is not to be found somewhere near it? What is there that the plant or the tree in the field, the mineral underground, the orb in the firmament, requires for its development and completion, that is not somewhere within reach? Is it in the more spiritual parts of the kosmos alone that this law fails? Is there to be in the soul of man a thirsting for the drink which has no existence, a hungering for the food which is never to be given to it? Is the soul of man to be forever idly distressed by an impetus of itself towards something without which its moral life is not possible, and which is a mere phantom? Is it possible that in the heart of man there is such depth that the void must never be filled, its ambitions never be satiated? If so, then this kosmos is for man nought but chaos and confusion; man has no place within its orderly embrace; man is the one creature in it that its laws do not reach.

The soul never would have been made as it is, with needs and instincts and tendencies such as inhere to it, were not those needs and instincts to be satisfied, were not those tendencies to find their goal. Nature is not a failure; and when it fits a being for something, when it makes this being such that without that Something, its life is incomplete, that Something is sure to be within reach.

The facts and laws of nature are the appeal of positivism; the facts and laws of nature are our argument for God and heaven; our argument for religion which is the going out of the human soul towards God and heaven; our argument for the Church, which is the home and the shrine of religion.

How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord; Thy altars, O Lord of hosts, my King and my God! Blessed are they who dwell in Thy house, O Lord; they shall praise Thee forever and ever.

The Archbishop then referred to the joy and significance of the local celebration.

I need not, brethren, he said, speak further to tell you what meaning there is in fifty years of soul-serving, and soul-life in St. Patrick's Church; to tell you why we should mark by solemn ceremony the closing day of those fifty years. Within its portals the weary, the hungry, and the tired have found rest and refreshment. Here for fifty years tens of thousands have been fitted for the battle of life and the tens of thousands who have gone before today look down from the celestial regions and mingle with us in our joy.

The Archbishop fervently recalled the apostolic pastors who for half a century had built up the church and fostered the faith. He named only the dead, the Conlans, O'Callaghan and Mahoney. He bade their children remember them in their jubilation, also the Bishops who had guided the progress of the Church in this diocese, the apostolic, self-forgetting Rappe, the indomitable soldier, hero and defender of the faith, Gilmour.

Christian men and women, His Grace continued, as you murmur sweetly the name of father, mother, husband, brother, or child who worshipped at the altar of St. Patrick's and who are today in heaven, take to yourselves the lesson which their memory inspires. Resolve that the harvest of the future be not unequal to that of the past.

There are many difficulties before us. It is a cold world, inhospitable to spiritual things, and as we advance in wealth and ambition there is danger that we lose the freshness and force of our faith. The pioneer Catholics were heroes. They had little of the things of earth, but they were rich in God's faith, a heritage which they would not barter for all the world's gold or honor.

He bade the parish cling to the old strong faith symbolized in the name of St. Patrick.

Whatever else you have that your forefathers had not, he said, have that which they had—an unconquerable faith. The world changes, but heaven does not change. It is the old patrimony of the children of God.

### Synopsis of Father O'Brien's Sermon.

BELOVED BRETHREN :—I congratulate you on this happy occasion of the Golden Jubilee of your parish. When the late Father James Conlan, the first pastor of St. Patrick's, organized this parish fifty years ago, the congregation was small and poor. To-day St. Patrick's is one of the largest and most important parishes in the diocese of Cleveland.

It is fitting for us on this occasion to go back to the land of our birth or of our ancestors and briefly trace the history of our race and faith. As pagans our Irish ancestors were a deeply religious people, and since their conversion to Christianity they have maintained this reputation among all the Christian nations of the world. In pagan times Ireland was known as "Insula Sacra," or the "Sacred Isle," a title which was afterwards bestowed upon her by the Christian world.

When St. Patrick introduced Christianity into Ireland he found the people ready for the reception of the Gospel. The pagan Irish embraced the Christian religion without opposition, while other pagan nations massacred those who were sent to convert them.

For four hundred years after the conversion of Ireland she was the beacon light of learning in Europe. After the destruction of the Roman Empire her missionaries preached the Gospel all over the continent, as far as Spain and Italy. With the invasion of the pagan Danes, the golden age of Christianity in Ireland came to a close. After a conflict of nearly two hundred years paganism received its death blow at the battle of Clontarf. Then came the Anglo-Norman invasion and the penal laws that were enacted to eradicate the Roman Catholic Church in Ireland.

During the prevalence of the penal code the Catholics were slaughtered like wild beasts. A hundred thousand were transported as slaves to the West India islands, and the old Celtic race was almost annihilated. During this awful persecution Almighty God preserved, as if by a miracle, the faith, the virtue, and the vitality of the Irish race.

Stand fast by the Church of your Irish fathers, stand fast by the Catholic school which we inherit from the beginning of Christianity in Ireland. Let us be worthy of the martyrs' blood that flows in our veins, faithful to the teaching of St. Patrick and true to our God.

### Synopsis of Father Mahon's Sermon.

In this month consecrated to the memory of the dead, in the church of my childhood, in the year of its Golden Jubilee and under the pastorate of an esteemed school mate, I am privileged to recall a few memories of old St. Patrick's.

Fifty years ago, the close of the terrible panic of "48," our fathers driven by horrible poverty and unmerited persecution, spurned the cold charity of the oppressor, landed on our shores. Here in the then wilds of the great western wilderness—on the banks of an inland sea, they sought to make a home for themselves and their posterity—their only possession Divine Faith, strength, physical and intellectual—products of ages of honorable

manhood and purest womanhood of Ireland. Coming to a land of boasted freedom, they little expected the difficulties which confronted them.

The bigotry of New England transplanted to the Western Reserve, by transplantation grew. The struggle was against odds—but that Faith which is a part of every true Irishman's life flourished.

The old church on Whitman street, with its darksome altars and its grape clad Communion rail—how it stands out in memory today—as the spiritual home of refuge, the watch tower wherein the sentinel of truth guarded our heritage of Patrick's Faith.

The saintly priest of our first memory—with his ever present smile of a kindly face, is with us all today in spirit.

How we used in the days long gone, hurry on the Christmas morning through the fields of snow to thank the infant Christ and listen to the Angels' Message from the lips of Father James or Father Vincent.

How proud they seemed on a festal day when that noble body of Christian men, the sons of St. Vincent De Paul, the heroes of self-sacrifice in the cause of Christian temperance—or the Young Men's Sodality approached each month to receive the Bread of Angels.

And O! how sad when out through the snows of Woodland way, they and we, their children, followed the dead beloved.

No wonder yesterday was a day of glory for the old church, and today as the bugle notes of victory are heard upon the battlefield, we turn in sacred sorrow to the memory of the dead.

God give them rest.



## The School's Contribution to the Jubilee.

The entertainment given by the pupils of St. Patrick's School on Sunday evening was an appropriate prelude to the jubilee celebration of the week. It was especially interesting to the older people, while giving to a younger generation a graphic realization of the events and persons prominent in the history of the parish.

The girls of the school supplied the first part of the programme. A very entertaining number was an old-fashioned tea party, which depicted the customs and costumes, and even retailed the gossip, of fifty years ago. Their contributions to the entertainment were concluded with a striking tableau representing the Fifty Years spanned by the jubilee.

The boys provided the entertainment of the latter part of the programme. They rendered old songs in rhythmic and pleasing choruses and gave sketches of various phases of parochial history. These were illustrated with portraits of all the pastors of the parish, living and dead, the bishops of the diocese and the parish buildings, which were thrown on a large screen by means of the stereopticon. An impressive number was the solemn chanting of the "Reminiscamini Domine" while the pictures of the deceased pastors were shown. There were also two creditable jubilee odes.

The program was deeply interesting to the audience. Dr. O'Reilly, of the Seminary, and Father Fahey, of the Cathedral, were present, besides the priests of the parish. The programs were planned and carried out under the direction of the teachers in the schools.



## A Tribute to Our Dead.

Geo. S. Hart, S. M.

A mournful sound now breaks upon the ear  
That mingles like a wail, 'mid paeans clear;  
Each heart responds unto the sad refrain,  
And speaks a prayer to ease it of its pain.

Ah! who doth not recall with fond regret  
The forms of those we wish were living yet,  
The smiling lips, the kindly beaming eye,  
The cheering word that charmed each passer-by?

How often have they at God's altar stood  
And in the chalice raised the Precious Blood!  
How often have they fed us with the bread  
That giveth life eternal, Jesus said!

We seem to listen still unto the word  
They brought as message from their loving Lord,  
A word whose force prevailed with double sway,  
For while they taught they walked the heavenward way:

The saintly Rappe, in whose ascetic face  
We may discern true apostolic grace;  
The learned Gilmour, whose devoted heart  
In education took so grand a part.

Good Fathers Conlan, "young" Vincent and "old" James,  
What memories fond cling round your cherished names!  
And Sheridan, O'Callaghan, Kennedy, and Mahoney enshrined  
In every heart, in every thoughtful mind!

Upon your hallowed graves, as children may,  
The wreath of love and gratitude we lay;  
And may your spirits find sweet peace and rest  
Within the shining mansions of the blest!

And ye, dear ones, companions near in life!  
With whom we shared the labor and the strife,  
Our hands will clasp again in mutual love,  
Our voices join again in hymns above!

## Jubilee Ode.

Geo. S. Hart, S. M.

A golden ray serenely falls  
From realms celestial bright  
Upon St. Patrick's sacred walls,  
And bathes them in its light.  
Hark! how the blessed joy bells fling  
The tidings far and wide,  
While angels on swift-flitting wing  
In legions hither glide.

'Tis fifty years since first uprose  
This temple to the Lord;  
The golden cycle will now close  
All hearts in one accord.  
See! young and old are hastening fast  
Unto the holy shrine,  
To witness 'neath its arches vast  
The sacrifice divine.

While incense cloudlets upward rise  
Before th' Almighty's throne,  
He comes from yonder blissful skies  
To dwell among his own.  
He comes to lavish on us all  
The treasures of His grace;  
To clasp alike both great and small  
Within His sweet embrace.

Here stood our fathers brave and strong  
In the Faith of days of old;  
Here sang our mothers dear the song  
Of Jesus' love that told.  
And here our youthful steps oft tend  
In weather foul or fair;  
Our youthful voices often blend  
In sweet, harmonious prayer.

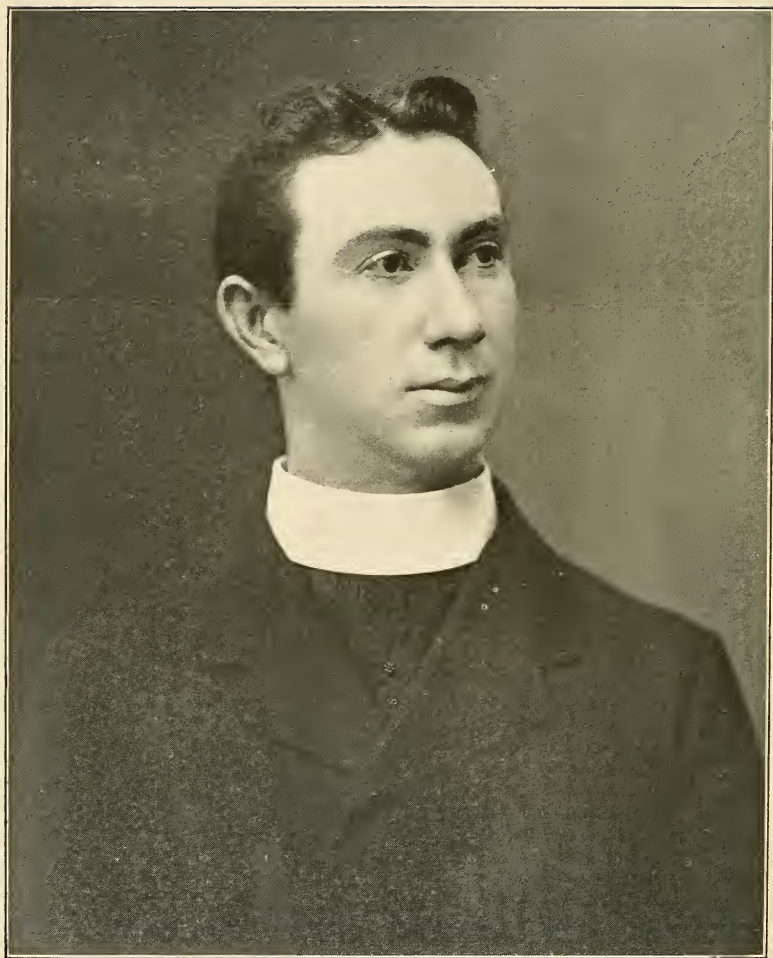


THE CATHOLIC CLUB

1903







REV. EDWARD M. O'HARE  
Assistant 1902



How many an erring soul was freed  
From Satan's servitude—  
How many a little lamb did feed  
On Christ's own Flesh and Blood!  
Here heart to heart was duly wed  
To love in gleam or gloom;  
And here the faithful soul was sped  
Unto its heavenly home.

We thank Thee, Father, Savior, Lord!  
For this Thy gift of love,  
And may it be our great reward  
To come to Thee above.  
May we in virtue ever grow  
Like to Thy saints on earth,  
And win through fervor here below  
The fadeless wreath of worth!

And thou, St. Patrick! pioneer  
Of faith in Erin's isle,  
Let thy fond interest appear  
And bless us with thy smile.  
Be thou our leader in the fight  
Against the wiles of sin,  
And help us with thy guiding light  
The heavenly goal to win!

## The Alumni Reunion.

At least five hundred of the old pupils of St. Patrick's School gathered to participate in the exercises on Thursday evening by which the parish alumni brought to a close the jubilee celebration of the week. The men and women who were children when the parish was young were children again for a night with their sons and daughters, and grandsons and granddaughters—the youths who only yesterday left their school days behind them. It was a joyful reunion, consecrated to memories of the past and hopes of the future.

The pastor, Rev. Francis Moran, presided at the exercises. Music was furnished by the Great Western Orchestra, and a number of old school songs were sung in a hearty chorus by the alumni. Addresses were made by several of the "old boys." Each spoke for the decade covered by his own remembrance: Thomas Fitzsimmons for the years between 1855 and 1865; Michael Fanning for the period between 1865-1875; Dr. Frank Stovering for the classes from 1875 to 1885; Thomas Nolan for those from 1885 to 1895, and Virgil Terrell related the more recent history of the school. Mrs. Martin E. Kavanaugh and Mrs. William A. Manning spoke for the ladies. Impromptu addresses were also made by Rev. James O'Leary and Brother John A. Waldron, which were enthusiastically received. Archbishop Ireland, who honored the meeting by his presence, was introduced in an appropriate speech by Father Moran and spoke with characteristic graciousness and stimulus. The alumni reunion was one of the most pleasant features of a celebration that will be an inspiration to succeeding generations.

## Ursulines Honored.

**Sisters Who Teach in St. Patrick's School Shared in  
Jubilee Celebration.**

The Golden Jubilee of St. Patrick's closed on Sunday afternoon with a reception in honor of the following Ursuline Sisters, who have taught at various times in the parochial school: Mother Superior M. Peter, Mothers St. Mary, St. Teresa, St. Ligouri, St. De Chantal, of the Blessed Sacrament, St. Ambrose, of the Visitation, St. Charles, St. Apollonia, St. Laetitia, St. Ursula, St. Genevieve, St. Clotilda, St. Eusebia, St. Mercedes, St. Theodora, St. Mary Agnes, St. Eusebia, St. Fidelis, St. Veronica, St. Benedicta, St. Gonzaga, St. Mary Angeline.

The reunion of the girls and their old teachers was a happy thought, and was thoroughly enjoyed. The committee who arranged the reunion consisted of the following ladies: Mrs. William Walsh, chairman; Mrs. Mahon, Mrs. Conlan, Mrs. Burns, Mrs. Hanlon, Mrs. Dempsey, Mrs. Moore, Mrs. Murphy, Mrs. Cuyler. These ladies spared no pains to make it a joyous occasion, especially for the sisters who had returned after years of absence to greet their old pupils and friends. For an hour or more there was an exchange of greetings between the teachers and pupils and between the old school girls, many of whom had not met since they were children at school. It was interesting to watch the look of gratitude on the faces of those who were immediately recognized by the sisters. There were some, however, in whom time had wrought such changes that recognition was difficult, but the mention of the old name would bring back the face of the little girl of long ago and there would be an affectionate greeting. The afternoon was full of such surprises.

The pastor, Father Moran, paid a glowing tribute to the work of the Ursuline Community, and especially to their labors for the past fifty years at St. Patrick's. Miss M. J. Burns, in behalf of the old pupils, welcomed the Sisters. Among other things, Miss Burns said:

"Four years ago, at the bi-centenary of Detroit, every tongue was lavish in eulogies of Cadillac. That such a person as Madame Cadillac ever existed to share his toils and privations was seemingly forgotten.,

"At the reception given to the citizens of Detroit by the Catholics of the city, Bishop Spaulding paid her the following tribute: 'All the week I have been listening to the praises of Cadillac, but not a word of comment for Madame Cadillac. Were she here tonight I should be the first to kneel and pay homage to her,' and today, dear sisters, in behalf of the pupils of St. Patrick's, gladly would I kneel and do you homage.

"Last week in listening to the eulogies of those who have been leaders in the development of St. Patrick's, I was impressed with the seeming unimportance given to the part that the mothers and you, our foster-mothers, played in its growth—those kind-hearted, good, old-fashioned women of fifty years ago, who were supposed to be all heart and no brain. Some are still with us to tell of the infant days of St. Patrick's; others are celebrating our Golden Jubilee in realms above.

"My experience and recollection of the past have taught me that generally it is the teacher that has the truest insight into the character of a child. Children in their way are very wise and diplomatic, endeavoring to appear their best before their teachers and superiors, and displaying their true natures only in the presence of their equals and companions.

"It has remained for our good sisters to take the child and set her in their midst, making her—already the center of love at home—the center of strong endeavors in the schoolroom, the

bulwark of our faith in final goodness, the heart and soul of our hope, that the world, becoming 'as a little child may yet enter the kingdom of God.' "

Miss Burns did not forget the sisters who had passed beyond the greeting of human lips and hearts.

"While we are rejoicing in the presence of our former teachers and schoolmates," she said, "let us not be unmindful of the tribute to be paid to those who are sojourning in God's garden above—Mother St. Joseph, Mother St. Ignatius, Mother St. Alphonsus, Mother St. Xavier, Mother St. Felix, Mother of the Assumption, Mother St. Ursula, Mother Bernadette, Mother St. Bernard, Mother Immaculate Heart, Mother Euphrase, Mother of the Visitation—those choice spirits and noble souls who in their daily life and character exemplified the highest type of womanhood."

## The Catholic Club.

### The Permanent Monument of the Jubilee Year of St. Patrick's Church.

Imposing and dignified, with a certain elegance in its spacious simplicity, the Catholic Club House is a monument in every way worthy to commemorate the jubilee year of St. Patrick's parish. It is the first building of its kind in Cleveland and has wrought into its walls and expressed in its appointments an idea which, more than the material structure, symbolizes the many-sided progress of the Church in this section during the past fifty years.

The exterior of the club house is completed, and although the interior is not yet finished, it is sufficiently advanced to show the plan and arrangement. The building is of cream-colored pressed brick, faced with white stone, 62 feet wide and 120 feet long. The main entrance is said by architects to be one of the most well-proportioned in the city. It is flanked by tall Ionic columns and surmounted by an arched ledge of stone. The carving above the door-way is artistically done and centers in a scroll bearing the date, 1903. The style of architecture, chaste, simple and solid, is admirably suited to the purpose of the building. Without being scholastic or ecclesiastical, its crowning cross bespeaks its Catholicity, and its broad lines and wide approach the social uses to which it will be devoted.

The front entrance opens with a flight of marble steps into a spacious foyer. A box office and cloak room occupy the space at the foot of the broad stairway that leads up to the auditorium. The hall, which will be finished in marble and mosaic, sweeps back to a gallery overlooking the gymnasium. It is lighted by arched windows of art glass from the roomy library on one side and the reception room on the other. The library is a fine room,



high and broad-windowed. It will be furnished by funds already collected by the Catholic Club and may be made a distributing station for the Cleveland Public Library. Back of it is a smaller room which will be used for writing. The large reception room across the hall will serve as a meeting place for all the parish societies, the aim being to center the parochial activities in the new building and to make it of benefit to the whole parish. Opening out of it, in front, is a committee room.

The basement, which is really on a level with the ground, is arranged, in front, for billiard room and bowling alleys and in the rear for plunge and shower baths. There are six shower baths, fully equipped, and a large swimming pool. A special stairway leads up from the bathrooms to the gymnasium, which is located across the rear of the building. It is twenty-one feet high and will be furnished with every modern device to develop the brawn and muscle of the young men of St. Patrick's.

Private stairways from the gymnasium galleries, beside the main stairway in front, ascend to the assembly room on the second floor. This is one of the finest auditoriums in the city. It will have a metal ceiling, with striking electric light effects, and heavy plaster work will arch the stage, the boxes on either side and furnish ornamentation for the walls. The floor slopes very slightly in order that the hall may be used for receptions and banquets as well as lectures and dramatic entertainments. The stage is thirty-six feet deep, with plenty of room at the sides for sliding scenes and with dressing rooms in the rear. A good-sized balcony crosses the end of the hall. The capacity of the auditorium will be between ten and twelve hundred. Experience in the building and equipment of other auditoriums has been profited by to make it complete in every detail. The admirable adaptability of the building is all the more creditable when one realizes that it is unique of its kind, and has been built without the helpful suggestiveness of models and precedents.

As a whole, the club house is worthy of the idea in which it was conceived and undertaken. When it is remembered that the idea is to bind Catholic young men to the Church through every complex activity of their social and intellectual lives, it will be realized that the highest praise has been spoken. If, as the pastor and the projector of the enterprise, the Rev. Francis Moran, declares, "the Y. M. C. A. finds it a good investment to spend thousands of dollars in equipping clubs for young men, why should it not be a good investment for us?"

Father Moran is enthusiastic and confident. The Catholic Club is sufficiently successful to justify his optimism as to the prosperous mission of the new club house. The club has now about four hundred members. Its dues are at present merely nominal, but with the new gymnasium and library facilities, a yearly membership fee of \$5 for juniors and \$6 for seniors will be charged. Women are also admitted to membership and share in many of the advantages of the association. Father Moran's theory is that if his parishoners, especially the young, are reached on their social as well as their religious side, there need be few fears for the influence of the enemies of their faith. It is this theory which is built into the stone and mortar of the Catholic Club House. Its aim is to meet modern dangers in a modern way. It is neither an antidote nor a remedy, as many church enterprises must necessarily be. It is rather a preventive, a wholesome direction of youthful energies and aspirations in the right way. By its agency the church's watchfulness does not end in the church building or in the school, but extends even to the diversions of its children.

Viewed in this light, the new club house becomes something more than the splendid home of a splendid idea. It is not only a credit to the initiative of the pastor and the pride of the people of St. Patrick's parish; it is an inspiration to Catholics every-

where and an incentive to that extension of the ministry of the Church, which the complicated needs and problems of this generation seem to demand.

### The Catholic Club.

The Catholic Club was instituted by the present pastor of the church, the Rev. Francis Moran, on April 7th, 1902. At a meeting held April 14th, 1902, the following were elected to fill the various offices of the club:

President—Edward Murphy.

Vice President—Frank Butler.

Recording Secretary—Mary Butler.

Financial Secretary—Mina McGraw.

Treasurer—Teresa Lavan.

Board of Trustees—W. J. Hart, Thos. V. Sords, Jos. A. Spitzig, M. J. Gallagher, Jas. F. Walsh, Mark H. Hanlon.

Organization Committee—Chas. T. Cuyler, Thos. Nolan, Lawrence Hayden,, John P. Smith, Augusta Gormley, Thos. Croke, Mrs. Wm. Walsh, Minnie McGraw, Mrs. M. J. Tracy, the Misses Allen.

Library and Literary Committee—Elizabeth Keegan, Katherine Nolan, Mrs. C. T. Cuyler, Mary Mullen, Margaret McCarthy, Elizabeth Prendergast, Francis P. Kilfoyle, John Nally, Frank Butler, William Mahon.

## Archbishop Ireland's Visit.

Archbishop Ireland was extensively though quietly entertained during his visit in Cleveland. He visited several of the local institutions, and was dined by his friends among the local clergy.

On Thursday, the day following the jubilee celebration at St. Patrick's the Archbishop was entertained at dinner by the Rev. Gilbert P. Jennings at St. Agnes' parochial residence. A number of clergymen were invited to meet the distinguished guest. Later in the evening His Grace unexpectedly appeared at the alumni reunion held in St. Patrick's School Hall in honor of the jubilee. His entrance into the auditorium was greeted with an outburst of enthusiasm. He made a very happy address to the gathering, comparing present methods of education with those that prevailed in his own youth, and insisting, with characteristic earnestness, on the necessity of continuing the pursuit of education after the school days were over.

On Friday Archbishop Ireland was the guest at dinner of the Rt. Rev. Bishop Horstmann.

In the afternoon he addressed the children of the Cathedral schools, who gathered in the Cathedral and welcomed him with appropriate and heartfelt songs and choruses. The Cathedral was brilliantly illuminated, and the Archbishop spoke to the children from the altar steps. From the Cathedral he and his party proceeded to St. Mary's Seminary, where he was cordially received by the faculty and students. The Archbishop, in his discourse, presented to the young men his own high and beautiful ideal of the priesthood. He said they should strive to unite holi-

ness with learning, gentleness with firmness, never forgetting that the clergy had a responsibility to represent the Church before the world.

At 4 o'clock the Archbishop went to St. Bridget's pastoral residence, where he was entertained at supper by the Rev. William McMahon. A reception, at which a few priests and a number of lay persons were privileged to meet Msgr. Ireland, was held in the evening.

On Saturday a reception and dinner was tendered to the Archbishop by Msgr. T. P. Thorpe, at the Immaculate Conception rectory. Bishop Horstmann and a dozen priests were the other guests. Archbishop Ireland, Bishop Horstmann, and the Monsignor made felicitous speeches.

Among the educational institutions visited by Archbishop Ireland were St. Ignatius College and Our Lady of Lourdes Academy. The Sisters and pupils of Our Lady of Lourdes Academy received him on Friday, and were charmed with his geniality, as well as deeply impressed with his personal magnetism. In spite of the fatigue almost inevitable from incessant calls, the genial Archbishop graciously received the pupils individually, giving each his blessing. He made a brief address. He spoke of the necessity and practical utility of wholesome reading, especially good Catholic literature, which, he laments, is being comparatively neglected.

The Archbishop visited St. Ignatius College on Saturday, and addressed a few words of encouragement to the students, who listened to him with the greatest attention and interest. After showing them the great privilege they enjoy in being able to attend a college conducted by Catholic priests and religious who devote their lives to the cause of higher education, he exhorted his young listeners to fix their aims as high as possible. America, he said, is the land of opportunities, and nowhere is success so easily obtained by an aspiring young man as in our



own country. Certainly, there are those that fail, there are those that do not rise, but in most cases it is their own fault. We Catholics, on the whole, have been too modest in our aspirations; the highest and best ought not to be too high and too good for us. We want our young men to vie with the first in the land. We wish to see a greater number of Catholics in the councils of the nation and in the halls of learning. The Church of America needs priests, but she needs also educated laymen, and at present there is perhaps a greater need for the latter than for the former.

We must be humble in giving the glory of everything to Almighty God, but we must also foster a certain lawful ambition to distinguish ourselves for the greater glory of God. Catholic colleges are best able to teach our youths the great lesson of being loyal citizens and devout Christians. Education is the cry of the day; Catholic education, increase of learning under Catholic instructors, must be our motto. But the ablest professor will accomplish very little unless the student follows the adage of the old philosopher: "Age quod agis." "Do what you are doing." The Catholic student should carry out the admonition which, according to the daily papers, the German Emperor lately addressed to his sons: "Be personages." He must be something, a man of push and enterprise; he must be anxious to rise, to make progress, and not be pushed and forced to proceed by the master.

His Grace was enthusiastically received by the students, and left the hall amidst loud cheers and expressions of gratitude.

The Archbishop celebrated the 6 o'clock Mass at St. Patrick's Church Sunday morning and left the city at 8. He was driven to the station by his host, the Rev. Francis Moran.



## The Golden Jubilee of St. Patrick's.

(Editorial from the Catholic Universe—November 20, 1903.)

St. Patrick's parish has had its Golden Jubilee celebration. The half century of its existence was joyfully and grandly commemorated on last Wednesday. The pontifical ceremonies of the 18th inst. were preceded and followed by other festive days, and thus nearly the entire week was devoted to the jubilant celebration of the fiftieth anniversary of the pioneer parish of the West Side.

The spacious church was thronged in every nook and corner as the pontifical procession left the parochial residence and advanced up the main aisle. The Mass was grandly sung, and to the exquisite music were added the beautiful electrical and floral decorations.

Archbishop Ireland, of St. Paul, preached the sermon. The fame of the Pauline prelate as an orator is international. The discourse delivered at St. Patrick's has but added to the laurels of His Grace. The hundred priests and more who were present were loud in their praise of the learned, logical and eloquent discourse of the Archbishop. It conclusively answers the errors of the day. We present it in full in the account given in this week's Universe. We hardly think it necessary to advise our readers to carefully peruse and preserve the sermon.

We congratulate the pastor, Rev. Francis Moran, and the people of St. Patrick's on the fitting and eventful celebration of the Golden Jubilee of the parish.

## Societies of St. Patrick's.

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### The Sodality of the B. V. M.

The Sodality of the Blessed Virgin Mary was first organized in the parish during the year 1864 by the Very Rev. James M. Conlan. Since its establishment, the Sodality has ever shown its efficiency as a help towards the furtherance of church work. Among the gifts it has made to the church are the large gothic window over the main altar, and the altar of the Blessed Virgin. To honor the Mother of God, to imitate her virtues, to encourage their neighbors by word and example, to follow Mary's footsteps,—these are the worthy aims that the members have ever before them.

### The Children of Mary.

The Sodality of the Children of Mary was organized for the girls of the parish too young for membership in the Young Ladies' Sodality of the Blessed Virgin Mary. It has existed since 1878 and owes its origin to Father O'Callaghan. Its object is to foster in the hearts of the girls a spirit of devotion towards the Mother of God and to form in their souls a spirit of practical piety.

### The Sodality of the Immaculate Conception.

The Boys' Sodality of the Immaculate Conception was canonically erected in 1888, and is a branch of the Roman Sodality of the same name. Its "chief aim is to enkindle and foster in the souls of its members a more than ordinary devotion to the Blessed Virgin Mary; so that, helped by the special protection of their great Mother, they may lead a truly Christian life, and in God's good time die a happy death."

Its membership includes all the boys in the parish who have made their first Holy Communion. The reception of new members takes place on the afternoon of First Communion day, generally the first Sunday in May. The first Sunday of every month is the day fixed for the monthly Communion and meeting of the Sodality. At present there are 150 names enrolled.

### The Altar and Rosary Society.

The Altar and Rosary Society was organized February 18th, 1894, by Rev. James O'Leary. The charter members numbered 121. The chief objects of the society are to perpetuate the devotion of the Holy Rosary and to provide means whereby God's sanctuary may be fittingly adorned.

Anyone in the congregation is eligible to membership.

There are no special spiritual obligations, but it is recommended that the faithful receive Holy Communion on the fourth Sunday of each month, and recite every day at least one decade of the rosary. The dues are ten cents a month. The benefits consist in the participation of the graces of the monthly Mass. After death the deceased is entitled to a High Mass and also the prayers recited during the meetings. Since the organization of the society to the time of writing \$3,634.20 have been collected, not including a special donation toward the chimes. With the proceeds sixty High Masses have been celebrated for the deceased members, also twelve Masses each year for the living members and twelve for the collectors. The sanctuary has been tastefully furnished and many new vestments purchased.

The society contains at present a membership of 417. Fifteen of this number are collectors. The meetings are held on the Fourth Sunday of each month; an instruction is given by the spiritual director and the rosary is recited.

It is desired that every family in the parish be represented in the Altar and Rosary Society.

## League of the Sacred Heart of Jesus.

In the early spring of 1903 a meeting was called by Father Moran to reorganize the League of the Sacred Heart. The call met with an enthusiastic response, and on April 26th, the day selected for the reception of members, 1,090 were enrolled, with 83 promoters. Mrs. Sarah E. Burns was appointed Secretary, and Mss Elizabeth Gavan treasurer. The League is in a flourishing condition, having a membership at present of 1,140.

Large numbers receive Holy Communion on the first Fridays. At the evening devotions, which are well attended, congregational singing has been introduced and has been received with much favor.

## St. Patrick's Total Abstinence Society.

There are but few congregations in the country where the Catholic virtue of temperance under its heroic form of total abstinence has been more sedulously cultivated and encouraged than in St. Patrick's. The parochial total abstinence society has been in existence from the very foundation of the parish and has been fostered more or less earnestly by all of its pastors.. The first Father Matthew Society was organized at "St. Mary's, on the flats," by Rev. Father McLaughlin, on the 12th of March, 1841, when it had a membership of 163, which was quite a large percentage of the only Catholic congregation then existing in Cleveland. There are but few particulars regarding the progress of this society, but it seems to have received a great impetus later on when the Cleveland diocese was organized and Bishop Rappe came to the city after his consecration on October 10th, 1847. The Bishop was, as is well known, an uncompromising champion of the total abstinence cause and kept up an incessant and relentless crusade against the drink evil. In August, 1851, Father Matthew paid his memorable visit to Cleveland, where he was welcomed and entertained by his zealous co-worker,



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IGNATIUS LONGTIN



M.P. MALLOY

Bishop Rappe. The great temperance apostle preached on two successive Sundays at the new cathedral, which was then in an incomplete condition, to audiences that filled the edifice to the doors, and many were unable to gain admittance. During the week days he received throngs of people at the Bishop's residence on Bond street, and gave the pledge to many thousands. From this time on the total abstinence society became one of the most prominent and characteristic features of the Catholic community, and its influence for good was marked by the thrifty habits it inspired, which enabled the people to purchase their little homes and bring up their families in comfort and respectability, in the face of very adverse circumstances.

On the usual Fourth of July parade or the never-failing celebration of St. Patrick's Day, the Father Matthew men were the pride of the Catholic people and the edification of their non-Catholic neighbors. Rev. Father Edward Hannin was the right hand of the good bishop in this pious and triumphant crusade, and he always wore a proud and happy countenance as he marched at the head of his thousand valiant cold water men. The West Side people contributed a large proportion of the membership in this society, and after the organization of St. Patrick's parish they attended the general meetings at Father Matthew Temperance Hall, a large auditorium which included the whole of the upper story of the three-story brick school house in the rear of the cathedral.

The society was subdivided into sections corresponding with the seven wards of the city, and over each of these sections a marshal was in charge, who collected the dues from the members and supervised the drilling and other regulations of the men. Among the members from the West Side wards, it is safe to estimate that not less than five hundred were enrolled. Besides the names of Bishop Rappe and Father Hannin, who were par excellence the leading spirits of the great organization, the

names of Fathers James and James Vincent Conlan, of St. Patrick's, should be added, and they were both very proud of their connection with it. At the banquets or at the High Mass on St. Patrick's Day, Father Vincent Conlan's brilliant oratory was usually a crowning feature, and his glowing words were an inspiration to the glorious cause of the Father Matthew men.

In the year 1859 the membership had become so cumbersome and the distance to the meeting place on the East Side regarded as so far, that it was determined to divide the organization into two sections, so that thereafter the West Side contingent held its meetings at St. Patrick's school house. This led to a subsequent subdivision into the several parishes of the city, and St. Patrick's Total Abstinence Society has enjoyed an unbroken existence as an organization for nearly forty-five years. Its membership has fluctuated from year to year, but it has always exercised a quiet, potent influence for good, the extent of which can never be known until the books of the great recording angel are opened. In its early career the temperance society was practically the only Catholic secular organization in the community. Its ranks were first invaded by the institution of other classes of societies possessing certain special attractions and enticing attributes, which gradually withdrew its members from the practice of a self denial which many regarded as unnecessary. This course may possibly have been a wise one, but those members who have remained loyal to the cause of total abstinence have found no reason to regret their fidelity.

In the earlier days, the temperance society held its monthly meetings in the school rooms, and for many years its deliberations were presided over by either of the Fathers Conlan. On St. Patrick's Day, when the grand celebrations were in vogue, the West Side division would march over to the cathedral and attend High Mass there and listen to the sermon. Then the two divisions would join in the parade. In the evening it was usual to

hold a banquet at some hotel or large hall, where patriotic addresses would be delivered and the cause of Father Matthew would be properly eulogized.

Due attention was paid to the implanting of temperance principles in the minds of the young, and it was the general rule that the children who had made their First Communion should be enrolled in the ranks of the cadet society, or "The Juniors," as they were at first called, and these boys made quite a strong addition to the parades. The boys, arrayed in neat green scarfs, were worthily proud and important, and they made a creditable display. The adult members also wore scarfs of various designs and texture, many of them being of fine silk or satin and elaborately decorated with gilt stars and bullion, and at the head of the procession was carried a handsome silk American flag and some elegant green silk banners. In the early sixties the Father Matthew Temperance Cornet Band was organized and always headed the parades of the society. Later on, when the length of the parade was so great, it was found necessary to organize a second Father Matthew Band, which was known as the "Junior Band." Both these organizations acquired a very high reputation for their proficiency, and their summer concerts given in the Public Square were enjoyed by all classes of citizens. In later years the several parochial temperance societies undertook the organization of similar musical organizations, the most prominent among these being the Cathedral, Immaculate Conception, St. Patrick's and St. Malachi's parishes. The uniforming and equipment of these bands was expensive, in some instances exceeding one thousand dollars. St. Patrick's Band was popular in its day, and the people of the congregation were very proud of it.

Whilst this society has lost its prestige as being the leading organization in point of numbers in the parish, it still, after these long years, continues to be an active and potential factor for



good, and its membership, although small in number, is earnest, enthusiastic, and harmonious. The influences directed by a few of its more devoted and persevering members have served to keep alive, not only in the parish, but in the city and state as well, a great deal of the energy and activity that at present prevails. There are perhaps but few congregations where the temperance sentiment more strongly prevails than in St. Patrick's, where there are four regularly organized associations of total abstainers, besides the great number of people who are not enrolled, but who practice faithfully the principles of total abstinence.

### St. Patrick's Total Abstinence Cadets.

There was no systematic effort made to establish a regular organization of this character until the early seventies, when Mr. Ignatius Longtin, a devoted member of the adult society of the parish, who was possessed of considerable skill in military tactics, undertook, with the assistance of the the Rev. Pastor and the teachers, to organize and drill the boys. Prior to that time it was the custom for the brothers in charge of the schools to muster together all the boys who had received the pledge at their First Communion and to place them under charge of the marshals of the adult society upon the occasion of a St. Patrick's Day parade or other public demonstration, when they would march without officers or any regular preparation. Under the zealous care and instruction of Captain Longtin, however, the boys were creditably drilled and provided with military caps and neat merino scarfs. The parents took the greatest pride in their boys on these occasions, when they made quite a striking display, turning out in the parades to the number of about one hundred or one hundred and twenty-five members. This organization was kept intact for a number of years, but eventually dissolved. A number of sporadic attempts were made to revive the organization



at different periods, but these in each instance failed. At one time a drill corps, composed of about twenty-five of the boys, was organized and equipped with an elaborate uniform, but it enjoyed only a fitful existence. About a year ago Captain Longtin again undertook the reorganization of the cadets, and the society is at present in pretty fair condition.

### Knights of Father Matthew.

On August 9th, 1882, through the exertions of Captain Innatus Longtin, a company of Knights of Father Matthew was organized. The nucleus of this organization was twelve members of St. Patrick's Total Abstinence Society, who met regularly for drills and induced a number of other young men to join with them, and with about twenty members they made their first appearance in uniform, which consisted of a helmet, sword, gauntlet and a handsome green velvet scarf, worn as a baldric over a black Prince Albert coat. The organization grew in numbers and prosperity until its membership reached about forty, and a treasury of over four hundred dollars was accumulated. A misunderstanding eventually arose between the members and Captain Longtin, which was so serious as to induce him to withdraw from the commandery. After an existence of ten or twelve years the organization gradually lapsed into innocuous desuetude and sought to retrieve its failing fortunes by eliminating the total abstinence feature and continuing merely as Knights of St. John. Shortly after this the organization disbanded. Captain Longtin in the meantime organized a new commandery of Knights of Father Matthew in St. Malachi's parish, drawing considerably from the membership of St. Patrick's, and this later organization has developed into the present flourishing Father Matthew Commandery No. 257.

## St. Patrick's Ladies' Total Abstinence Society.

This society was organized on January 17th, 1892, and was one of the results of a successful mission given by the Paulist Fathers, who administered the total abstinence pledge to a large number of ladies. Father O'Brien, the pastor, who was an enthusiastic advocate of the great cause, encouraged the ladies to form this organization, which was also succeeded by the organization of a large society of the young girls of the parish and a large cadet society. At this period there were five flourishing total abstinence societies in the parish, namely, the adult society of men, the Knights of Father Matthew, the ladies, girls and cadets, numbering in all about five hundred members, and their appearance on the occasion of their quarterly Communion was inspiring and edifying to the whole congregation. The first officers of the ladies' society were: President, Mrs. Mary Agnes Manning; vice president, Mrs. Margaret Sellers; recording secretary, Mrs. M. Netta Ames; financial secretary, Mrs. Peter R. Fahey; treasurer, Mrs. Edwin J. Fay. The society started with about sixty members, many of whom were the most active and energetic church workers in the congregation. In its career this organization has contributed very largely, not only to the moral but the material progress of the parish by its successful management of enterprises in the nature of fairs, festivals and other entertainments.

## Ladies' Aid Society.

Among the organizations deserving notice as being a useful and influential factor in the development of St. Patrick's congregation, this society has been especially prominent. It was organized in the early years of Father O'Brien's administration and continued up to the time of his leaving the parish. It included over one hundred of the most active and energetic ladies of the congregation and signalized itself by a remarkable degree of in-

telligence and tact in the management of the several enterprises in which it engaged. These qualities were particularly marked in connection with the great banquet given on the occasion of the dedication of the new school building, and in the important aid given to Father O'Brien in carrying out the details of the fairs and other enterprises that occurred during his eventful administration. A great deal of good was done in aid of the poor of the parish, for whom it provided and made up comfortable garments and to whom it supplied many necessities. The first officers of the society were: President, Mrs. Cornelius Barry; vice president, Mrs. William A. Manning; secretary, Miss Kate Haworth; treasurer, Mrs. Patrick Reidy.

### Young Men's Sodality of St. Stanislaus.

In the early spring of the year 1871 the young men of St. Patrick's congregation were organized into a sodality, apart from the school confraternities. The idea was suggested by a few young men, who had formerly resided in the Cathedral parish and were members of a similar organization there, but who had moved into St. Patrick's parish. This was practically the first attempt at forming a young men's organization in the congregation. The members were uniformed in pretty blue silk scarfs, trimmed with silver bullion, and made a very creditable appearance in the several public demonstrations in which they participated. The maximum membership reached about one hundred, and the society continued in existence six or seven years. There is no record obtainable, and the writer, who was one of its members, cannot remember even the names of its officers.

### St. Vincent De Paul Society.

Among the more early organizations of the congregation, the Society of St. Vincent De Paul occupied a prominent place. The organization was an offshoot of a movement originating

from the zeal of the late Bishop Rappe, which had begun in the Cathedral parish in the year 1866, and was shortly thereafter organized in St. Patrick's. The membership of the society was originally fairly large, but gradually diminished into a mere handful of very devoted workers. The society held its meetings every Sunday afternoon, after Vespers, when a voluntary collection was taken up from the members present and its resources were reinforced by an occasional collection in the church. During the nearly forty years of its existence the society achieved a great deal of good in visiting the poor and relieving their wants. The needy would be sought out by its visiting committees and their necessities would be examined into and quietly relieved. There were many very devoted members in the society, who sacrificed their time and gave their unwearied attention to its humane objects. Among those who were particularly noted for their zeal in propagating the good work of the society, the names of Michael Cummins and Patrick O'Sullivan, for many years its president and secretary, are deserving of special mention.

### St. Patrick's Benevolent Society.

St. Patrick's Benevolent Society was organized about forty years ago. In the past it had the following gentlemen as presidents: John J. L'Estrange, John Dempsey, P. A. Conlan, Michael Doyle Michael Gilfether, and Henry Denaple. At the present time its officers are: Michael Harrington, Wm. Lavelle, M. F. Conroy, J. Lawless and Cornelius Donovan, who occupy respectively the offices of president, vice president, treasurer, financial secretary and recording secretary. It holds meetings weekly on Tuesday at 8 p. m. The initiation fee is \$1 and the monthly dues 25 cents. It pays to its sick members \$5 per week for the space of two months and a half. In case of death, each member

in good standing contributes \$1 towards the Mortuary Benefit, and the society is requested to attend the funeral in a body. The roll of membership now numbers 70. One of the obligations of the society is that its members receive Holy Communion every three months.

Its financial affairs are in good condition. The society is always pleased to receive eligible members on application and hopes to increase in numbers.

### Young Men's Societies.

One of the features in the later history of the parish is the formation of clubs for the benefit of the young men. The first successful effort in this line was the Young Men's Catholic Union. During the month of May, 1885, several young men of the parish assembled in one of the rooms of the old school house and organized the above-named society.

The aim of this association as stated in the preamble was to promote the moral, mental, and social status of its members. It continued its activity and sustained its identity until 1892. After this came the Brownson Club, so called in memory of the eminent convert and American philosopher, Orestes A. Brownson. For the space of three years or so its members endeavored to advance the good work accomplished by the Union.

Several attempts were made later on to establish organizations along the lines of the Union and the Brownson Club. These efforts resulted in the formation respectively of the Gilmour, the Xavier, and the Leo Clubs—all of which societies enjoyed an existence of from one to two years.

### The Catholic Club.

See page 110 (under heading "Permanent Monument of Jubilee Year").



## C. K. of O.

Branch 81 of the C. K. of O. was established in the month of August, 1896. It began with seventeen charter members. Since then its membership has steadily increased. At the present time it comprises ninety-six members. The following list contains the names of its charter members: Rev. James O'Leary, Dr. T. A. Burke, Michael Dyer, John Lavelle, John Mangan, John D. Senn, E. A. Jacquet, Michael Phalen, J. E. O'Brien, C. F. Breitung, Peter Lynch, Michael Lavelle, Thomas Gaul, John Walsh, M. J. O'Donnell, Daniel Lavelle, and J. J. Gunning.

## C. L. of O.

Branch 13 of the C. L. of O. was organized in May, 1899, with thirty charter members. The following is the list of its first officers:

Spiritual Adviser—Rev. James P. McCloskey.

President—Elizabeth McMullen.

Vice President—Mary Lynch.

Secretary—Mrs. B. Cummings.

Corresponding Secretary—Mary Lavelle.

Treasurer—Mrs. R. Mahoney.

At present there is a membership of upwards of seventy.

## C. M. B. A.

Branch 46 of the C. M. B. A. was formed during March, 1892, with seventeen men of the parish as its charter members. Since its inauguration its membership has steadily increased, and it now has 100 members. The first officers were: Spiritual adviser, Rev. Patrick O'Brien; president, J. P. McGuire; first vice president, J. E. Kilfoyle; second vice president, J. V. McGorray; recording secretary, D. W. Gibbons; assistant recording secretary, J. E. Hayes; financial secretary, J. F. Hughes; treasurer, B. J. Madden; marshal, John Barnes; guard, J. E. Reynolds.



## L. C. B. A.

Branch 175 of the L. C. B. A. was organized during the month of March, 1895. Its charter members numbered forty-five, and its various officers at the time of its formation were as follows: Spiritual adviser, Rev. James O'Leary; president, Mary Stevenson; first vice president, Mary Comerford; second vice president, Sarah Flynn; recorder, Catherine Flynn; assistant recorder, Catherine Stevenson; financial secretary, Elizabeth Fahey; marshal, Ella Sweeney; guard, Mary Finn. Its present membership is one hundred and ninety-two.

## Historical Sketches of the Pastors of St. Patrick's Church.

**T**HE sketches of Very Rev. James Conlan, Rev. James Vincent Conlan, Rev. Michael Kennedy and Rev. Timothy M. Mahony are taken from Rev. G. F. Houck's History of the Diocese of Cleveland. The sketches of Rev. Eugene M. O'Callaghan, Rev. John Sheridan, Rev. Patrick O'Brien, Rev. James O'Leary and Rev. Francis Moran are from the pen of Brother John A. Waldron.

### Very Rev. James Conlan, V. G.

Very Rev. James Conlan was born at Mohill, county Leitrim, Ireland, August 22, 1801; made his course of studies in Ireland, and at Cincinnati, where he was ordained by Bishop Purcell, September 20, 1834. His first appointment was an assistant to the Rev. James Reid, pastor of St. Martin's, Brown county, Ohio. There he remained for a few months, when he was appointed pastor of Steubenville, whence he attended the stations and missions located in the counties of Columbiana, Mahoning, Carroll, Jefferson and the eastern portion of Stark. He resided at Steubenville from 1834 to 1842, and then removed to St. Paul's, near the present village of Dungannon, Columbiana county. A journey of fifty or a hundred miles to say Mass or attend a sick call was among the ordinary occurrences of his missionary life. Neither distance nor hardship prevented him from cheerfully responding to any demand made on him for priestly aid. October, 1849, he was called to Cleveland, and for four years lived with the Bishop, attending the cathedral. November, 1853, he was appointed first



REV. FRANCIS X. ENGLISH  
Assistant 1903







ACOLYTES



resident pastor of St. Patrick's, Cleveland, his last charge. For many years he also held the position of vicar-general under Bishop Rappe, till the latter's resignation. In 1860, during the Bishop's absence in Europe, he was administrator of the diocese. Under his direction old St. Patrick's was enlarged and completed, two schools were built and the present handsome church begun and brought under roof. He died at Charity Hospital, March 5, 1875, full of years and merits. He was one of God's noblemen, a true priest, loved and respected by all who knew him. His remains rest in St. John's cemetery, Cleveland, with those of the Rev. John Dillon, with whom he had been ordained.

### Rev. James V. Conlan.

Rev. James V. Conlan was born at Mohill, County Leitrim, Ireland, September 27, 1820; made his ecclesiastical studies at Cincinnati, was ordained in (old) St. Vincent's Church, Akron, Ohio, by Bishop Purcell, September 5, 1847, five weeks before the consecration of Father Rappe as First Bishop of Cleveland, and was appointed assistant to Rev. James Conlan at Dungannon. "Father Vincent" as he was called, to distinguish him from his cousin, Very Rev. James Conlon, was next placed in charge of St. John's Church, Canton, August, 1848; remained there till January, 1851, when he was appointed pastor of Holy Angels', Sandusky. December, 1855, he was assigned as assistant to Rev. James Conlan, at St. Patrick's, Cleveland, where they zealously and successfully labored together till March 5, 1875, when the latter died. Father Vincent succeeded as pastor of St. Patrick's. August, 1877, he was appointed to the pastorate of St. Ann's, Fremont. There he remained till January 15, 1883. Owing to protracted illness, which prevented him from doing pastoral duty he resigned and went to Charity Hospital, Cleveland, where he died March 15, 1883. His remains are buried in St. John's cemetery, Cleveland. He was a genial, kind hearted priest.

### Rev. Michael Kennedy.

Rev. Michael Kennedy, a native of Ireland, was ordained by Bishop Rappe July, 1852. His first appointment, till December, 1852, was as assistant to Rev. James Monahan, pastor of Dunganon. He also attended Summitville in 1853. He was pastor of St. John's, Canton, from July, 1853, till November, 1854, when he was sent to St. Patrick's Cleveland, to take charge of that congregation during the absence of Very Rev. James Conlan, till September, 1855. Meanwhile he continued the erection of St. Patrick's Church, on Whitman street, begun by Father Conlan. During this time he also attended St. Patrick's, Rockport, and Berea. Left the Diocese of Cleveland and was received into that of Cincinnati. His last charge there was as pastor at Chillicothe. He died at St. John's Hospital, Cincinnati, January 13, 1864. His remains repose in Sts. Peter and Paul's cemetery, Sandusky.

### Rev. E. M. O'Callaghan.

Rev. E. M. O'Callaghan was born near New Market, County Cork, Ireland, on May 4, 1831. He began his ecclesiastical studies in Ireland, continued them at Notre Dame, Indiana, completing them at St. Mary's Seminary, Cleveland.

He was ordained on June 26, 1859, by Bishop Rappe, who appointed him curate at the Cleveland Cathedral where he remained until 1861. He was then appointed pastor of St. Columba's, Youngstown, where he built a church and school.

From January till May, 1871, he was temporary pastor of St. Patrick's, Cleveland, after which he was assigned successively to Alliance and St. Ann's, Fremont, where he built a school.

In August, 1877, he was assigned to the pastorate of St. Patrick's, Cleveland. Here he systematized the accounts, reduced the debt from \$35,000 to \$29,000, besides purchasing the pastoral residence.

When St. Coleman's parish was organized in August, 1880, he was appointed its first pastor, which position he held until his death on March 10, 1901.

At St. Coleman's he built the church, first school, pastoral and sisters' residences. Father O'Callaghan was a learned, energetic and very able priest. He was the author of the celebrated letters signed "Jus" in the Freeman's Journal.

### Rev. Timothy M. Mahony.

Rev. Timothy M. Mahony was born in Tipperary, County Tipperary, Ireland, August 16, 1836. He came to the United States with his parents in 1849. For some years his home was in Sandusky. In his 18th year he began his ecclesiastical studies with the Dominicans, at St. Joseph's, Perry County, O. He continued his collegiate course at Bardstown, Ky. He began to study mental philosophy at Mt. St. Mary's, Emmitsburg. In 1861 he entered St. Mary's Seminary, Cleveland. June 29, 1863, he was elevated to the priesthood in the cathedral by Bishop Rappe, who appointed him as one of the assistants in the church where he received Holy Orders. Whilst holding this position he aided largely in raising means for the erection of Father Matthew hall and the building used as a school for the girls, since replaced by the present splendid school edifice. Bellevue was his next field of labor, August, 1866, to August, 1871. He was then appointed pastor of Niles, where he remained till November, 1873, when he was assigned to the pastorate of St. Vincent's, Akron. Here he had a large parish to attend and a heavy debt to face, and here he was the same zealous and successful pastor as in his former and more limited sphere of labor. During his seven years' pastorate at Akron he won the hearts of his people by his disinterestedness and strict attention to duty. He also succeeded in largely reducing the burdensome debt. August 1, 1880, he entered upon the discharge of the onerous duties of pastor of St.

Patrick's, Cleveland. He found the shell of the present beautiful structure, and a debt of \$29,000. During his nine years of pastorate of St. Patrick's he paid the entire debt, finished the church and furnished it with every needed comfort and convenience. In 1888 he purchased a lot on which he intended building a pastoral residence and at the hour of his death (September 29, 1889, after but one days' illness) was actively engaged in creating the needed means for his work. Father Mahony was a man of kindly disposition, and untiring zeal. Wherever he ministered his memory is held in merited benediction. Single in purpose, honest of intent, untiring in zeal, he was always ready at the call of duty and the bidding of charity.

### **Rev. John Sheridan.**

Rev. John Sheridan was born in Ireland on August 15, 1818. He was ordained in New York City on August 15, 1844. In August, 1873, Bishop Gilmour received him into this diocese and appointed him curate at St. Patrick's, Cleveland. For the seventeen years that he labored in this position he was untiring in the confessional, as well as in the visiting of the sick. Most unassuming in his ways, he devoted all the energies of a zealous priest to the spiritual needs of the ever-growing parish.

Father Sheridan gave to Father Mahoney a most effective support and co-operation when the burdens of a great debt weighed heaviest upon the congregation. In February, 1890, he was appointed chaplain of the Sisters of Charity. This position he held until four weeks before his death, which took place at Charity Hospital, August 14, 1892

### **Rev. Patrick O'Brien.**

Rev. Patrick O'Brien was born in County Wexford, Ireland, on February 20, 1844. He made his ecclesiastical studies at Louisville, Stark County, Ohio, and at St. Mary's Seminary, Cleveland.

He was ordained on July 21, 1872, by Bishop Gilmour. His first appointment was curate at St. Columba's, Youngstown, where he remained until September, 1873, when he was appointed to the pastorate of Rockport.

In July, 1875, he was assigned to the Church of the Good Shepherd, Toledo, and to the Immaculate Conception in March, 1879. He paid off the entire debt of this parish before his assignment to St. Francis de Sales, March 24, 1889, which position he held until December, 1889, when he was appointed to St. Patrick's, Cleveland.

During his stay in Cleveland he erected the present magnificent St. Patrick's school building.

He was pastor of St. Ann's, Fremont, from November, 1893, to September, 1897. He marked his stay at Fremont by many improvements. He has been pastor of the Good Shepherd's, Toledo, since September, 1897.

The present magnificent Church of the Good Shepherd, Toledo, and St. Patrick's school, Cleveland, will be lasting monuments to Father O'Brien's ability and energy. Father O'Brien is a graceful writer, the author of a number of poems, and an orator of unusual power and eloquence.

### Rev. James O'Leary.

Rev. James O'Leary was born at Ballegbitt, County Carlow, Ireland, on May 21st, 1851. He made his ecclesiastical studies in England, at St. Paul's College, Dublin, in Philadelphia, and at St. Mary's Seminary, Cleveland.

He was ordained by Bishop Gilmour on July 5, 1877. His first appointment was pastor at Alliance, where he purchased the present church site and built the church. The church at Strasburg, a mission attended from Alliance was enlarged and remodeled. In March, 1886, he became pastor of St. Rose's Church at Lima, Ohio. Here he made extensive improvements. The church



was practically rebuilt, a new school was erected and the pastoral residence remodeled.

In November, 1895, he succeeded Rev. Patrick O'Brien as pastor of St. Patrick's Cleveland. His first work was to renovate the interior of the church and put in new stained glass windows. He then rebuilt the pastoral and brothers' residences. The new organ was purchased, and the splendid set of chimes, eleven bells in all, was hung in the tower. Many other improvements were made and the debt on the parish was reduced from \$30,000 to \$14,000. At the death of Father O'Callaghan, he took charge of St. Coleman's in June, 1901, which position he still holds. After frescoing the church, and installing electric lights, he began the erection of the fine new school building, which is just being completed on a scale of magnificence that will be in keeping with the other buildings to be erected in the near future.

### Rev. Francis Moran.

Rev. Francis Moran was born at Valparaiso, Indiana, on February 16, 1865. He is the son of Peter Moran and Catharine Kelliher. He received his early education in St. Paul's Grammar School of Valparaiso, where he enjoyed the helpful encouragement of a great priest and educator, Father O'Reilly. He continued his studies at St. Francis Seminary, Milwaukee, and finished his classical course at St. Charles College, near Ellicott City, Maryland. His entire philosophical and theological course was taken at St. Mary's Seminary, Cleveland. He was ordained on December 19, 1888, by Bishop Gilmour, who appointed him to organize the parish of Holgate and missions. Three months later, March 24, 1889, he was appointed temporary pastor of the Immaculate Conception Church, Toledo, succeeding Rev. Patrick O'Brien. On March 9, 1890, he became pastor of Clyde and Green Springs. In Clyde he finished the church, built the pastoral



residence, and made many improvements on the church property and in the cemetery. He left Clyde practically free from debt when he was appointed to St. Mary's, Akron, December 12, 1896, as first resident pastor. Here he was confronted with a heavy debt, to which he gave his first attention. He then enlarged and improved the church, remodeled the school, rebuilt the sisters' residence, erected a hall for the societies and a fine pastoral residence. On his leaving, the parish was in excellent financial condition.

On June 30, 1901, he succeeded Rev. James O'Leary at St. Patrick's, Cleveland, O. His management of this parish is in keeping with his record for energy and ability in his former charges. As a preparation for the Golden Jubilee of the parish he installed electric lights in the church, completed the tower, and generally improved both church and school buildings. In addition to these he purchased valuable property on which has been erected the present magnificent Club House. Possessed of a keen insight into the present and future needs of the church he leaves this building as a monument of his solicitude for the welfare of the young people. It will enable him to carry out many plans, some of which have been exemplified in the very successful Catholic Club of the parish. Father Moran takes a deep interest in his schools. Almost immediately after his appointment to his present position he increased the number of the classes from twelve to seventeen, besides cooperating with his teachers in every way that could make their work more thorough and effective. He has written extensively for the magazines and public press, and stands in the front rank of speakers on the lecture platform. Under his management the Golden Jubilee of the parish was celebrated with a success that must be most gratifying to all the members of the parish.















